

1615 H14

Jahn) A(brenetty)

# CHRISTIAN

TREATISE

# Phylickeforthe Soule

The discases of the Soule are largely described.

The Gambier of the date ports touched.

The Signer and Symptomes are action in the Street and Symptomes are methodically prescribed.

Very necessary for all those which are troubled in conscience.

By Mr. I. A. Minister of Gods word.



Printed by I. Beale for Iohn Budge, and are to be fold at his shop at the great South-doore of Paules, and at Britannes surfe. 1615.

ions against Lay preachess 1, preaching or dispension of the word is a peculiar calling distinct from other callings. 2. Not army of another colling ought to dif is the word (preachingly) till they are thereus 3. In the call to preach, more thing has for the call to preach, more things are requisions. real them endowments to preach without which things no man hadle a coul to that function.

M. y. 4. Men of other professions, though enabled with hast. Spirituall gifts, yet are not to quadrotake preaching, his they are thereunto locality called. Such as take on them that calling, after as. lanefull call thereunts, ought not to making ite the world by colling. UN.SN THEOLOGICAL SEMIN: PY NEW YOUR at Beit theet on the fer the



# TOTHERIGHT

HONOURABLE, MY

especiall good Lord ROBERT, Earle of Sommerfet, Vicount Rochofter, Lord Chamberlaine of his Maiesties household, Barron of Bransfeth, Lord high Treasurer of Scotland, and

one of his Maiesties most honourable priny Councell, and Knight of the most noble order ofthe GARTER.



Ho loueth purenes of heart, Pressell. for the grace of his lips the King shal be his friend, laith the most wife King Salamon: and this is well seene vpon you my most honored Lord, whom the wifeft King fince Salamon doth fo beefriend:

Euen the malignant world doeth so approue it, that iustly doe all the tributes of your own belong to you. In this number doe I the meanest of them, or of my profession, come to offer this poore mite of my paines and studies; onely then graced, as I wish, when it shall please your Lordinippe to looke vponit fauourably: for having measured it accordingly, I doe well know what value your noble, & understanding censure will giue it, howsoeuer it might challenge a generall applause, being, as it is intended, a Treatise for the health of the Soule, and body, &c.

# The Epistle Decicatory.

&c. A great taske: because all the world will run to pertake of such a promise : But far beit from me to promise any prelumtuous thing. Onely I thought I was bound to publish that which God hath put into my hart concerning the publicke good, to whom my calling maks me a common servant. If it minister comfort to any, I have a greater reward then all my labours are worth: Or if it giue occasion to som better spirit to handle so necessary an argument for these diseased times, in which wee line: It hath been thus far profitable. Butif it shall be so happie as to give your Lordhip the smallest satisfaction, I have my hearts defire, which shall spend it selfe in praying for the compleating heere, and crowning heerafter of your Lordships extraordinary vertue, which hath made so many, and me of all others;

Your Lordships bumblest servant,

Mr. IOHN ABRENETHY.



# To the Reader.



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Hou haft heer the foules phifick. The piritual ficknesses are at large described. Thou maist plainely see what faculty is most and immediatly affected. The Signes and Symptomes manifest, most of all

the particular branches, leaves, biofomes, and bitter grapes that fring from any radicall disease. The Prognosticks shew the difficulties of the cure, with the danger, and all the enills that are likely to enfue. The Remedies are not gathered from among A the animalls, vegetalls, or mineralls, ( a whole world of thefe are not able to ease the soule for one moment) but out of the cleere streames of reason, and most pure and perfect fountain of divine Scripture and grace. Body and soule have their fittest phisiske out of their own proper elements: that from beneath this from aboue.

I have taken paines to pen and plot this treatife: I have lear ched what any have touched both in Philosophy, and Divinity: what I have found pertinent in any, ancient or recent, with my own, I have inferted. Let it please thee take som paines to peruse it for that thy necessary vie, for the maladies both inherent, and imminent, thefe to be prevented, the other to be cured. The diseases of the body are no waies so dangerous & deadly as thefe of the foule. Lazarus painfull foares preindiced onely his temporall life: but Dives

Method of the Treatile,

Diligence of the Author

Necessity of the Treatife.



1 Reason.

had

### The Preface to the Reader.

his intemperancy preindged bim of eternalllife. No bodily disease can hinder thy glorious resurrection: but if thou die in a spirituall disease, it cuts off all hope of future glory, and precipitats unto that second death. The body may be vigorous, the Balfame of life ( Natures Arch-Philitian) may dispatch many maladies without any phisicke: but the soule (not having by nature one droppe of the Ballam of grace ) can never

throughly quit it felfe of any fickneffe.

This Treatise serueth for all indifferently. For who are not borne with the feminary of all euill? and who have not inst cause to coplain of their mindes manifould maladies: disquieting their bearts and con-(ciences, and bringing on endle fe perdition? And what can be better then a Sound minde in a whole body? me are afraid of the least ague, we are sensible of the least tootbach or inquisitive to prevent any latent disease among A our ignoble parts: and soal we neglect these so creat and so dangerous diseases of our most noble part? The Swallow knoweth her Celidon, the Hart his dittanie, the dog his graffe, the I bis her Clifter, the Pigeon her lawrell, the Storke, her origermum: and shall we be ignorant of the specificke remedies of our foule? we are content to take phisicke made of the betterest plotinthis, most turbulent Antimony, Charpest vitriall, filthiest excrements, worms, beafts, flies, mice, and such like filthy and naughty mares, so horrible to nature and sence, and can we not imbrace the most appropriate remedies for our best part, made of these best samples of reason, and divine graces.

The honoarable, the strong, the wife, the bewtifull and wholfome, may find here, what heaps of fi thy ma-

ladies

2 Reafon.

e Region.

4 Reason,

Reafon.

6 Reafon

Perfonnes to whomit is moft accessary.

### The Preface to the Reader.

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ladies lieth kid under their carued and painted tombes of their bodies. The diseased in body are berein taught first to seeke health for their soule: that they may the more speedily get health for their body; For Godlaieth on all diseases on the body, to restraine or topunish the diseases of the soule: or to serve us to seeke spiritual remedies for the same we must not be like King Ala, who in his corporall sicknesse, sought not his spiritual health in God: but sought to the Phiscian. If in the sickness of the body, the health of the soule be first sought God shall either free thee, or els shall so comfort thee, that with patience thou shalt be able to beare it: and in his own time thou shalt find the great good of it to thy overlasting good.

The Physician of the soule will find this treatise most fit for the wfe of his people, when hee shall accu-Rome him felfe to looke upon them with a compassionate heart, as upon fo many difeafed patients, like unto thefe ficke folke; blind, halt, and withered, waiting for the mouing of the water at the poole of Bethesda: and by the preaching of the word, having his doctrines, applications, exhortations, and confolations flored with variety of heavenly Antidots, and specifick remedies to draw their minds to foundnesse and health: A uch time, many volumes, and most preachings are spent on Contemplative and Polemicall Theologic on the misteries of common places & controurted heads:but too little opon Practicall divinity to cure the languishing soule, which of all is most nece flary.

The phisician of the body shall oft times find his patients passionate minde, to peruert and distemper the humors 1. All in ger erall
2. Discases in body.
Gen. 10. 3.4.17.
1. 3.7.11.
Pfal. 32.
2. Chron. 16.12.

Pastors and there people.

10.4.2.

Physicians and their patients.

### The Preface to the Reader.

A particular ad monition to the Reader.

humors and spirits of his body, and under a crasse body a more diseased soule: I hart full of comfort to the one is better then a boxe full of drugs, to the other.

If thou better thy felfe by this treatife, it is the thing I feeke : but if thou behold it with a disdainefull eye, and a carele femind of thy foules health : thou art an obiect of pittie. If thou meet my paines with malicious censuring, doe fi ft as much thy selfe, as thou findst here. It is easier to carpe then to carue : to prattle then to paint: to blame then to build. What thou dost object out of a diseased mind with blindnesse, or with passion, against the treatise or the Author, in that case I decline the judgement of a difeafed minde or as the fupplicant woman appealed from drunken King Phillip, to fober King Phillip: So doe I appeale from my brainlick censurer, to my wholsome censurer. But what out of a found mind thou canst find heere blame-worthie : I assure my selfe that in wisdome and love thou wilt admonish, excuse, or amendit.

Thinein the Lord,
Mr. Io. ABRENET HY.



# A Preface in commendation of this worke.

Hristian Reader, though I am in truth
a very had actor, yet am I intreated
to play the prologue: the author of
this booke is a Pritan of the North;
but the Printer thereof English of

the South and because many a curious Southerne reader, will perhaps fay of that Scottish climate, as Nathanaell faid concerning Nazareth, can there any good thing come from thence? I am bold in this preface of mine to fay anto thee, come and fee, And behold & Phy fician is come from those parts, who offers to cure the loules sicknesse. A sicknesse I confelle which is deadly and dangerous, and defernes. the skill of an expert Physitian. For the spirit of a man may beare his infirmities, but a wounded spirit who can beare? This Gilead of ours aboundeth indeede with Phylitians enough, who by their precious balmes, tuppling oiles, and clen. fing wines decoffer to cure vs with (mall coft : and our Greenhams, and Perkins, and Beacons, and Downhams.

Downhams with many others have given vs fuch recipes for the mindes maladie, that if we would but apply their plasfiers, we shold not defire any other Chirurgion. But if one shall now offer himselfe from a farre Country, and we like frantique persons refuse his cure, it is to be feared that it may be trucky faid of vs. as it was once of Babilon: we have cured them and they would not be cured. I am not of the minde of many discontented people who thinke we are beholding to Scotland for nothing : Affuredly we receive great bleffings from thence; A good King, a royall iffue, an holy religion, an hoped peace, and long wished vnion of two kingdomes. And though some have beene of minde that there was in that Church among st their divines nothing but a superficiall and funburnt kinde of learning; yet certainely it both hath beene, and is now knowne to beelearned. Rollock for his Commentaries, Bruse for his Sermons, and that worthy Bishop of Galloway, for his heavenly Discourses shew that there be men of excellent learning. And doubtleffe, because this Nilus of ours doth begin to flow ouer into their bankes, wee shall fee that that ground which we thought barren will become as fruitefull of good learning as I wish they and we may be of good life. For the Author of this booke what shall I fay? I measure this Lion by his pawe; this Herewes by his foote. And the spirituall balme that is brought by this Physician, it is, I amperswaded of such excellent vertue, that it needes no Italian mountibanke to commend it. Taft of this Wine, it needes no buth : it is wine drawne out of the cellar of wildome : take those, whether potions or pils

M' Cowper.

#### A Preface.

pils or cordials, or corrafines, or what wilt thou call them, they are the confections of a skilfull Apothecarie. Here thou maift fee thy fickneffe in generall, and in particular, the cure of many diseases. Doll thou labour of an opthalmie, and blindneffe in thy minde? behold an eie falue to cure thy blindne ffe. Art thou affected with a spiritual frensie? thou maist here be recovered without binding in bediam. Is there in thee that evill and onfaithfull hart, which the Apostle bids the Hebrues to take heed of ?come, & but fleepe it in that goates blood here fpecified, and thoughit were as hard as the Adamant, it will become as foft as waxc. But perhaps thou art over taken with the spirit of flumber; a Lethargie I confesse is a dangerous disease; gine this Physician but leave to open thine head veine, and thou that fleepest shalt awake, and stand up from the dead, and Christ shal give thee light. Is thy conscience cauterised, and seared by sinne of all indgements this is the preatest 3 5 yet while se either thou will not be cured. or art desperately sicke before this flame burne downe unto hell; here thou hast a water for a cauterised conscience. In a word is thy spirit wounded? here is a fa'uc. art theu sicke of lelfe louc? here is a plaister? arithourotten by hypocrifie? here is a corrafiue: hast thou the falling sicknesse of Apostacie? here is a curatine : or doth the gangrene of herelie, or forfme felter in thy (oule? this fretting humor is here purged out, before it come to the cutting off of the member. And not to belong, give me a man infected with the plague of discontent, perplexed with the griefe of impatience, surcharged with the excesse of intemperance

#### A Preface.

perancy, growne out of himselfe by some mad passion, as the searce of anger, the perturbation of harred, the consumption of ennie, the trembling of the heart, violent despaire, insatiable anarice, the tympanie of pride, immoderate ioy, or gluttony, drunkennesse and lust of the sless, let him reade, regard, remember, and practise these experienced receipts, and though he come to this lordan a Syrian Leper, he shall returne home a sound man. Consider what is here written; the Lord give thee woderstanding in all things.

London St. Barth. by the Exchange.

ROBBET HILL

#### To the Author.

Fknowne effects, grounds too precifely fought Young Naturalists oft Atheists old doe prouc. And some whom nought, saue who first moues, can moue Scorne mediate meanes, as wonders still were wroughte But tempring both thou dost this difference even Diume Philitian, philicall diuine; Who foules and bodies helpft, doff here defigne From earth, by reason, and by faith from heaven With mysteries, which few can reach aright: How heaven and earth are pratche and worke in man: Who wife and holy ends, and cantes fcan. Loe true philosophie, berfections height! For this is all, which we would wish to gaine:

In bodies found that mindes may found remaine,

#### WILLIAM ALEXANDER.

Ome thou fad foule that now gron'if, quite bereauen Of Ghoftly comfort, ficke with finne to death, Come, come and fee; heer's Philicke fetcht from heaven By a North-Britan, divine Abreneath.

Take it in time then, and be fure to finde, The best of bleffings: health of body and minde.

I. P. Oxon.

#### To the Author waknowne.

Aile Scot Platonicke vnder froftie Pole? Welcome thy Spirit dinine vnto our coaft : Thy Sea of Eloquence enamours whole Systemes of worlds, and Angels of thee boaft: My gilden verfe embellish euery page Should, if it could containe my siming rage.

G. D. Cantab.

#### The Printer to the Reader.

Ond Reader, these faults which are here escaped, were committed partly through the Cobscurencife of the duthors copic, himselfe being abjent from the Profies and partly through the neglicities of my Corrector, to whose care I committed the correction. Therefore (800 Reader) by the blame where it is due; and before thou readely, amend these faults with thy fin as they are here marked unto thee.

Dage a line 5 reade owne health, and 1.7. To danalis p. 4 1. 19. t. thefe difeates. p. 5 1.1 r. mornin and 1.2. man manus and 1.4. r. offelling and 1.5. r. of some, and 1 19 21, and 26, for their t, thefep. 6 l. 11 . 819. for then r.thefe.p. 8.1.5 r.thefe are, p. 9.1.16 r fo neere, p. 10,1,4,r. are 10 be,& 1 24 \$27for their r.th.fc. p. 11.1.18.r vrazo p. 16.113 r. or firmamentall, and 1.29 r. Truvua συρροτισμά p. 17. 1.18. r-neede of, and 1 20 r. ablacion, p. 18.1, a r. first whose ficknesses, and 1,29 1. was error barer p. 19. 1.3 r. from God, and 1.5 r. alter. p. 20.1.9.r. emanant, and 1.17. r immanents p. 24.1. 3 c. r. rohumane worm. p.25 l.g.r.et relinquant, and l.g r. moures afoures p.30. I sarthy felfe, and I sa r. ca fing. p. 12.1.28 r. suppose, p. 13.1.29 r. young p. 14.1.4 r.a liuing, and 1.30 r. vieweth all, and 1.27 r. the neede,p 36.1.29 r. marke an. from p 42 to p. 50. in the title r. The other Blindneffe of minde p 44 1.37 r heard Igno auts, p. 47.1 20 r. and deafe,p 54. La 5. r mohufesine p. 55.1.33 r. s. in. p. 56.1.3.r. be left, and 1 8.r. owne, p. 57. 1 15.r Bod id ados, p. 60 19 r. arc. onely and 1. 30.r, beft procureth, p. 64. I s.r. prejudice the, and l. so.r a mad, p 67.1,1 3 r.proh, and 1,33.r. agitations, p.68. 1.33.r. Eunice, p. 71.1.26.r. Jacredulity is, p. 72.1.27. r. Amarionis Canticum, p. 72.1.22.1. owne. p. 79.1.26.t. to doc.p.
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# THE MEDICINE

OF THE MINDE.

CHAP. I.

Of spirituall sicknesses in generall,

Mat. 9.12. The whole neede not the Physicyan, but they that are sicke.



Or as much as the bodic is nothing else, but the soules earthly tabernacle: and a sound bears is the life of the body: our chiefest care should be, we sit mens sana in corpore sano: that a healthfull minde, bee in a healthfull bodie. That as by the soundnesse of the one, we enjoy the

sweetenesse of our life, that weehane bere: so by the soundnesse of the other, wee may have the happie fruition both of this, bere: and of that endlesse life, bereafter. All Philosophers almost have aimed at this health of minde (albeit both darkely, and consusedly.) and thought there was no happinesse without it.

Iob.4.19
3.Cor.5.2.
Pro.14.13.
Lucret.
Iunenal Ser. 10.

Tit.1.9 +2.1

Rom.7.25

Luk,10.40

Ioh-9.6.37.38.

Iob. 1.5

Beatavita, non aliter contingerepotest, quam si primum Sana mens est, & inperpetua possessione Sanitatis sua. The happie life, is no otherwise attained then that first the minde bee made whole, and thereafter be kept in a perpetuall possession of the health. But the Dinines, and whole Seriptare, cuen that inimion Adangalia healing and wholesome doctrine, doth leuell at this marke most clearely, which sheweth both the foares, and the falue ; and that there is no life without this health. The difeates wherewith this health is peftered, and vndone, are many : both daungerous and deadly; for out of that first divine Malediction, all impurities are diffeminate through the body, as the feminaries of all en luing diffeases and death. So out of that same fountaine doth fpring all the radical limpurities of that body of death, causing in the soule, all manner of spirituall difeafes, and carrying vs all vnto that Second death, The foule, is most serville employed, in repelling, and repairing the infident ruins of this moulded muddy cottage, wherein it dwelleth : It should haue a farre greater endeuour to regardit felfe for the right actaining, both to foundnesse, and to fafery. The most part are combred about much feruing; and troubled about many things, with care and cure for the body, but few there are, that with Mary doth chose, that good part, cuen the foules health, which shall not be taken away. When Chrift cured the diseased bodies, he cured also the ficke foules. When he opened the eics of the body, he opened also the cies of the soule. When he healed the lame body, hee healed also the lame soule, that the diseased might be every whit whole. We are sensible enough of the leaft fickneffes of the flefb, and of the smallest pin pointing into the remotest part of the body : but as for spirituall diseases, they are both many, and most easily contracted : hardly eschewed : hardlier found, and felt. and most hardly helped, and healed. There cognition & curation are both to be respected. And first in generall, they they would be touched in their Nature, canfes signes and Symptomes, Prognostickes, Curation, and Remedies. Mille mali (pecies, mille salutis erunt.

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That there are diseases in the soule, it is enident by their testimonies.

A Nimi morbi sunt cupiditates immensa &c. The diseafes of the soule are immoderate lusts. Egris corporibus similima est agritudo animi. The disease of the minde is most like to diseased bodies. Morbi perniciores pluresque sunt animi quam corporis. The sicknesses of the soule, are both worse, & more then these of the body.

Norme to gait in supposer some votto diseased soules, there is no fitter medicine then sicknesse. Has conditione matifumus, animalia obnoxia non paucioribus animi quant corporis morbis. We are borne under this estate, to be living creatures, subject to not sewer sicknesses of the minde; then of the body.

Bianes ist sapes à fugar receir.

It is better the body be ficke, nor the foule.

Qui agrotant animo quo grauius agrotant, hoc magis abhorrent a quiete & a medico.

They that are ficke in the foule, the forer they are ficke, so much the more they abhorre, both reft, and the Physician.

Sunt vero alia magisteria quibus multimodi ac vary morbi animarum magna quadamet inessabili ratione curantur.

There are other special remidies, whereby the manifolde and diverse diseases of the soule by a great and wnspeakeable way are cured.

Si ad egrotationem corporis accedat egritudo animi dupli-

If with the fickeneife of the body, there be ioyned

Cic.de faib.1 & 7. 23. 1bsd. Idem.3.Tufen.

Ifocr.de pace.

Senec, de tra.l. 2 c

Manander.

Plutarch.

August de verz religione.

Hiero fup Ifai.

Cryfoft.

Mach.

rer.8.22.

Ex: 6.34 4

Luk. 5.31. Rom. 1.26.1

1.7/0[4.5

Kom. 7. \$

Ibid.

Origines in c, 14

the difease of the minde, the infirmity is doubled.

Animi morbi (fi irrites) magis ac magis incrudescunt. The discases of the soule (if thou move them) they waxe more fierce.

Quod si videre vis quales sunt aximi morbi eogita mihi auaros gioria cupidos &c.

If thou wouldest fee what are the ficknesses of the

soule, consider the auaricious, ambitious, &c.

Is there no balme at Gillead? is there no Physician there? why then is not the health of the daughter of my people reconcred?

The weake have yee not strengthned, the sicke have yo not healed, neither have ye bound up the broken. They that are whole neede not the Physicion, but they that are sicke.

God gane them up to the passion of vilenesse.

Mi is rudii imdupus: Beza. Non su morbo cupiditatis. Not in the passion or disease of concupiscence Ita duputa viv

auspair, the passions of sinnes.

A discases in the soule, because of their nature and subject, may justly bee called Spiritual, or Mentall, whereof the Scripture maketh mention of many, as of Blindenesse of minde, Hardnesse of heart, Madnesse, the Spiritof slumber, a Canterized Conscience, Gangraine of herefie, & such like. Whereby may be seene what laste soules we carrie within our crasted bodies.

Víc.

# What a Spirituall sicknesse is.

Definition.

The ficknesse of the soule, is a disposition against nature, resident in the soule: grieuously, manifestly, and immediately hurting the functions and actions thereof: and offending God, vnto the eternal perdition of the whole person.

It is a disposition (name that is affettus) caused by a certaine mutation and motion, wherein there are to be considered

considered. First, indicate force of the efficient cause making this immutation. Secondly. The action is selfe of the passion and affection, disposing and effecting the soule: working thereupon, and preparing it, to make it capable of the sicknoste. Thirdly, habest seu affective inde manans. When the affection becometh inherent, exceeding, forcing the soule molesting and stopping the powers and functions thereof: and is at the last the very imprinted character of the affection. Can the Blacke-more change his skinne? or the Leopardhis spots? then may yee also, doe good, that are accustomed to doe enil.

Euerie sinne maketh an immutation in the soule; but cuery sinners not a mentall sicknesse, but onely that sin.

Qued in tota computruit anima.

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That finning finne, called Originall, is not properly to be called a spirituall disease; but is sather a worse thing, to wit: that first Roose, and most impure semunarie, from which doth spring all their wosull diseases; and it is that pernicious parent, of such a damnable of sping; and differs from their diseases, as the cause doth from the effect.

The infirmities of the regenerate, the claudications and haltings of the Saintstare not diseases, but in a part: He that is washed needeth not saue rowash his feete, but is cleane enery whit. Because their infirmities exceede not, nor become intollerable; they come not to a inherent and stedsaft putresaction, they imprint not their vestiges they reigne not: but incontinent as they are bred, or doe spring up; they are not intertained, they are repelled or expelled, neither become they setled affections or dispositions,

And whereas aspirituall disease, is called a disposition against nature. By nature is understood, not this our bastard, corrupt, acquired, and inflicted ill second nature: but that our first nature, before the fall: even that very excellent sanctitie, representing Gods image in all the

Rom.7,8

10.13.23.Compared with Bpan 4,17,18,19

Origens in 414
Mat.
Originallin, no
fickneffe,
Row.5,14

Johrmities are no licknelles. ler. 20, 10. Pfal 38, 17. 10.13, 10

Re7,13,14.

Gen 1,2,3 1,Pct 1,1 Epha4,24, Collo.5,10

facul-

Aga nft nature.

Rom. 7, 2 4.

1. Cor. 2. 1 4.

Rom. 3, 7

2. Cor. 3. 5

Bobe, 4: 7

Their fick reffes
are refident not in the foules fubflance, but in the faculties.

Ro 5,14,86 7.13.

Symptomes.

Ephef.4.

They hort the functions grieuously, enidently immediatly &c per ie.

They offend God because they are willingly acquifaculties, functions, and actions of the foule.

Whereas it is called against nature, it is because, first it exceedes the limits of that our first nature; secondly, it doth violence to the soule; thirdly, interrupts, and immediatly and enidently troubleth the powers, sunctions thereof and actions.

This disposition is said to be resident in the soule sticking said thereto, and as it where settled therein. In the substance of the soule, there is neither sicknesse, impuritie, nor mortalitie. But in the parts of the soule or rather saculties thereof) are properly their diseases: as in the minde, Blindnes, in the heart, Hardnesse in the affections, Impaciencie, Intemperance, &c. As for the contents of the soule, to wit, that, Originall and native conceptiones; it is that voiverfall cause of all diseases: In the sunctions of reasoning, judgement, knowledge opinion, consultation, election, apetite, desire, &c. are properly the

Whereas their ficknesses are immediately resident in the faculties. Infolloweth, that not every light affection, momentanie, passing, tempting, withdrawing, intiling, deceiving, conceiving, desiring, compelled, or suddens can be called a discase of the soule: vnlesse it remaine, be resident and sticke fast thereto. Albeit otherwise it be alighter fort of disposition.

It is faid to hurt and interrupt the functions and actions: peruerting, depraying, and making them altogether repugnant, to the puritie of reason, sanctitie of Gods image, and equitie of his will: and suffering no action at all (or at least verie corruptly to be performed. And this it must doe grievously, evidently, and immediatly per se

(and not as the causes doth per accidens) for Causes begets sicknesses, Sicknesses againe begetteth and bringeth foorth the Symptomes as fruites.

Offending of God, &c. The ficknesses of the bodie are vnuoluntary: and may move others to commiseration: but none to revenge, because they offed none, nor bring

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Arif Ethic 1.3 4.5

August. 1.5 course bares. Hos. 11.3

VVhy are spiri. tuall diseases so perilous,

Vfc.

the patient under the reuerence of any lawes. But the foule of man is willingly, and malicioufly ficke : and of the one accord maketh it felse vofit, for the service of the right owner and maister: at the least, yeeldeth and consenteth thereto : and had rather be beside Pharases fleshpots in bondage : then with heavenly Manna in 2 more free seruice. And for pleasure of the fleshes sensualitie, delighteth more to be flauishly ficke, then for the own weale, and honour of God, to be whole they yor &. awa Jav Tois ia Teois he is willingly ficke dilobeying the Physicians. As also the diseased in bodie, contemneth not the Phylician he feeketh to him calleth for him, difcouereth to him his foares, obeyeth his counsell, and is thankfull to him for his health. But the ficke minde as it delighteth in the owne diffresse : so it eareth not for that Great Physicion of the fonle: neither for his blood, our most soueraigne medicine. Fusius est sanguis medici, & factum eft medicamentum phrenetici. So Ifrael would not acknowledge that Goddid cure them. Neither would Ierufalem be gathered vnder Christe wings , that hee might foment them with his heate, heale them, and faue them with his Pelican blood: By this willingnesse therefore to be ficke, and contempt of that great medicine , Godis offended, the Phylician turned into a Judge, and his fauing hand into judgement. The foule dieth both the first and the second death, the first is spirituall, whereby it is deprived of the presence of Gods spirit ( qua off anima anima, the foule of the foule) dead vnto God, alive vnto Satan. The second is eternall, and to bee accomplished after death, but neuer ended,

Hereby we may see, how deepesinne lieth within vs: how we alwaies carrie fire in our bosome: and endlesse death in our hearts.

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## The differences of mentall diseases.

of any lawes. The the

Riginallimpuritie and spiritual sicknesses, are both prohibited by the law: and are some sinne and transgression of the law.

But that Originallis finite: and the cause of all sinner but there are somes, and the effects of sinner. Their are the braunches and bitter fruites; the other is that most venemous roote from which they spring : which in this life can neuer be fully, and finally extirped.

Their ficknesses doe differ from actuall finnes, as specials from the generall, for all actuall finnes are nor difference be given thereto, and the faculties be offered up to serve the same.

The delentes of the soule differ among themselves. Some are Idioparhetick and of aproper passion, arising immediatly from the soule: for out of the heart come mill thoughts, murthers, adulteries fornications, these falls tensemones, slanders; these are the things which defile the man. Some are Sympethetick and of a improper passion arising from the body, and imparted to the mande. As affastion of the woods increased out of times wie voon the contagion of melancholy.

Againe it is oft feene that in the body, there will bee one alone fingle difestle, without the company of another: but in the foule there are enermore then one; year many and diverse at one time. In the body there may be one fimple and folitary disease, voide of the presence of the efficient: and without any great Symptome. As finiplex in temperies. But in the minde every sicknesse is accompanied and nourished by the owne consinent cause, and hath some hard Symptomes following thereupon like vnto that Nephritick passion in the reines that hath

1. loh. 3,4
Rom, 5-14
Mentall difeafes
differs from ociginall finne, and
many actual fins,

Rom, 6,12 & 2,8,

Some artidio pa theticke. Mat.15,19,20 0 12.34,35.

Some are lympa

No spirituall diseale is it alone neither simple not solitar, both at once obstruction for the cause, and delour for the Symptome.

No discase of the soule can be it atone , but it is euer accompanied with others. For either they are Impliciti implicat, till refting in their owne affected parts, but yet conspiring to the anoisnce of some common sunction : as Blindneffe in the minde, and bardneffe in the heart con curreth to stop repentance. Which maladie was long among the lemes: For their heart waxed fat and bard, their eares were dull of hearing, and with their eyes they winked least they should see with their eyes, and heare with their eares, and understand with their hearts, and should resurne that God might heale them.

Or elfe they are Connexi, faftned and coupled toge ther, and one of them is cuer the continent cause of the other, being fo fib of nature, fuch dore neighbours in their so neere affected parts, and of such acquaintance and communication, that the Posterior in nature, order or time cannot be cured, except the first be first helped So when blindneffe of minde, and the enill heart of incredu. lity, were connected together in the Apostle, when he was a blaspheiner, who did it ignorantly through unbeliefe, Blindnesse, and hardnesse, were coupled together in the lewes and in the Gentiles , hardneffe and impenitencie are fastned together.

Or elle they are Confequents and Successine, when the Successive, first goeth away, and the other doth succeed in the place thereof, by a certaine interchange and commutation. The former is not the continent, and comunct cause (although it may be an antecedent cause) of the other: before the fecond come in, the first must goe away. As Indas desperation succeeded to his spirit of Slumber. This went quite away : and left anguish of conscience behind itato hold him awaking, with endleffe torments. And in many Impatiencie succeedeth to Intemperancy : after that the pleasure of the one, is turned to the griefe of the other. Or elfe they are Difimiti difinined, relident in lega- offund-

Spirituall difeales are euer accompanied with their own causes and with the fellewflip of other fickneffes.

AGL 28, 37. And they are implicat.

Connected.

1.Time.1.13. 2. Cur. 3 4. Epbe-4.18. Re. 2.5.

1.Pel,1.14.

Compound.

They are diffeient in respect of the persons affeded.

And in respect of their period: and degrees.

Víe.

rated parts and faculties, and of seuered torces, and bath little or no conspiring to the hurting of any common function: and are like the blindnesse in the eye, and good in the foote, that have little or nothing adoe together; but that they are in one body. As the Gangraine of beresie and Intemperancie.

Some times a number of discases incident in one part, and coupled altogether, will grow up into one, and become a Compound sickenesse. As incredulity, selfe-lone, discontentment, and anger, maketh up the griefe of impaesi-

encie vnder the Croffe.

The fickenesses of the soule, they were in the regenerar, they are in the vnregenerat. In Infants and Children they ought to be, (4614): and are presently, in their seminarie (potentia): against hey are not alike in all persons: nor alike in degree in any one person, at all times. They have their owne beginnings, augmentations, exaltations, remissions, intermissions, returnings and declinations.

Thus we fee, how that with fuch a firange confederacie of maladies, we are inuironed: and how firong they are in their concurrences, inuafions, and incursions, and how great our care should be, to be cured and freed from their troupes of more nor mortall diseases.

# The causes of spirituall diseases.

The causes are either externall.

1.Ich, 2, 16.

The causes are divers, some Externall evident and primitine. As all their externall objects in the world provoking vnto sinne. As the lust of the flesh, the lust of the eyes, and the pride of life. The divell in his malice worketh vpon the corrupt affections, by seducing and poisoning of the heart. When he is neere he can seduce like a serpent, and bite as a viper, when he is surther of, he can ath

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with the Torpedo, by any mediate touch inflict his narcoticke venome. And if he were never so farre off, he is that Dragon, whose taile drew the third part of the starres out of beauen. God herewith in his instice is a descient cause, deserting whom he will, and rendering them over to Sarans hands, and to their owne was and wils.

Some are Internall, and of those some are antecedent, and some Continent. As for antecedents: some of them are Idiopathericke and worketh immediately upon the soule: As for example, our native corruption a most Vninersall, internall, antecedent canse to all maladies. Some againe are Sympathericke, as melancholy in the body by a Sympathie with the soule, workes upon the minde, corrupts the imagination, deceived the heart, affrighteth the conscience, perverteth and perturbeth the affections.

As for causes Continent and Consunct, they are such as are moft neere adiacent vnto the fickeneffe it felfe, asthat υσακόν σε αμαρτιας which is nothing elfe, but that particular & special. Giving of our selnes as sermants to obey sinne unto death. This is an acquired and embraced corruption, and impuritie coniunct with the fickeneffe : when as in euery particular difease, the soule yeeldeth to the yoke, giveth place to corruption, suffereth wit, reason, grace, and any good thing into it to be distempered. As the bad humors doe over-rule the good in a feauer, the firmamentall natiue heare, yeeldeth to the vanaturall and elementarie : So heere the heavenly sparke giveth place to the diabolicall flames: The flesh quercometh the fpirit: As that gall of bitterneffe, and bond of iniquitie, (ead regua ) caufeth incredulity: the vanitie of the minde caufeth blindreffe and hardneffe. Here one discase is the particular continent cause of another. As hardnesse, caufeth impenitencie: madneffe of opinion, felfe-loue, and discontentment causeth the gangraine of berefies

Hereby we may fee that fickeneffes, are the caufes of fickeneffes; and that because. I The precedent fickeneffes loseth the grace of the holy spirit : and make a prepa-

Reuel.12.4

Or Internall, Internals are elther antecedent of continent,

Amecedents are either Idiopatheticke or fympathericke.

Continent of conjunct causes

Resol4.

AB. 13.10. Epbe. 4 17. Ro-1.31.

How on discale is the cause of a nother,

ration

Ro.1'16

Ephe. 2.2.

1.Timo,6. 10, Ia.2 10. Epbe,5,18.

Io.12.6, Math, 26.14.15.16

Vfc.

ration for the second. 2. God punisherhithe contempt of himselfe, in a former sickenesse, by inflicting an new one, and giving over the diseased to himselfe, and satan to be more infected, 3. From ore fickeneffe there is both a fhort and a cafie paffage to another, like it felfe: Ex allibus enim causantur dispositiones, & babitus inclinantes ad similes actiones. So prodigality is a cause of conerousnes. Ebriety a cause of lust, Peccatum peccato trahitur. 4. One fickeneffe cannot be contracted without many moc. Anarice is the root of allewils. He that offendeth in one is guilty of all. Be not drunk nowith wine in the which is excelle. 5. Ofttimes for the accomplishment of the symtome of one fickeneffe another must be contracted. As Indas and Achab in their couctousnesse, and David in his lust willingly became malicious. The first against Christ, the fecondagainst Naboth, the third against Uriah.

Hereby also we are admonished, euer to looke to the causes of our euils, to be watchfull, wise and circumspect, so sar as can be to avoide all the occasions of our deadly maladies: that we give place to none: that we neglect not the present remedy of any ene, less many more

fall vpon vs chained with other,

### Signes and Symptomes.

Signes are colleced, either from caules, effects, parts effected, or from any confes quent,

Symptomet are more speciall chen signes. By fignes is vaderstood, whatsoever thing may delady: either to ones selfe, or to others, whether the figne betaken seom the enident cause, or the effect, and consequents of the present disease: or from the part and faculty affected.

By Symptomes are understood, these accidents that may befall, and concur with the sickenesse. All Symptomes are Signes, but all signes are not Symptomes. In the body no-

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thing can be both a fick neffe and a fimptome; as nothing can bee both a cause of a sicknesse and a Symptome. Symptome may be the cause of a Symptome, as a sicknesse may be the cause of a sicknesse. And a Symptome is neither a fickneffe, nor a caufe of a fickneffe. But it is farotherwayes in the foule, because it is spirituall. The sickenesses thereof fo subtile, their concourse concomitation, impli cation, connexion and fuccession, so great and wondertull. And the mystery of iniquity so great. That we must not take the Symptomes fo ftrictly as in Phyficke : but more largely and according to the etimologie of the word murrous, for all thefe things that are accident, contingent, incident, supervenient, or concurrent with such a disease, that characterizeth & discriveth the same more lively in the vilenesse and danger thereof. By their works ye shall know them, of an enill tree bringeth forth suill fruit. They are for the most part the particular fruits, of the more generall maladies, and are properly Mala culpa, and are anoyances of the functions, and right actions.

Some of these are Pathognomicke, and ever concomitant with the disease, as the shadow is with the body, they begin they continew, and end with the sickenesse, and are inseparable. Some agains are but Assident, sometimes onely beginning with the disease, sometimes superunient: they are not alwaies present, neither are they proper, and inseparable: but common to many sicknesses. As to lie and deceive is a proper symptome of hypocristy, but it is a common symptome to a canterized consciouse. Impenitencie is a proper symptome of induration, but it is common to blindnesses of the minde.

By the confideration of the fignes and fymptomes of euerie ficknesse, wee may see the particular finnes that arife from one generall root: wee may learne to know our maladies in their owne lively face, thereby to amens them, and speedily to seeke connenient helps for them. VVhat Symptome.arc.

Symptomes pathognomick and p. oper-

Symptomes afsi dent & common

1.Tim 4.2.

1fai 6

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# Prognoflicks.

Prognoficks and their vie.

The grounds from which they are collected.

2.Theff.s 5.8. 1 Pet.4017. 2.Theff.2.11.12.

Rois. 5.

Pro.29.30:

Pro 11.7.

Vie.

Rognosticks are fuch fignes, as declare the event of the difease, whether it is like to be happy, or vnhappy, or what euils and miferies are like to enfue therevpon, which are chiefly, Mala culpe, whether it is curable or incurable, or doubtfull. They are gathered partly from the deplored essence of the difease. Or from the caufes if they be great, maligne, deeply impressed & strong. Or from the want, contempt, and rejecting of the right remedy. Or from the most deadly, and dangerous sympt tomes. As for example, The persecution of the Godly, proceeding from the malice of the wicked is a manifest token (as a prognosticke) of the righteons Indgement of God. Againe God Shall fend them strong delusions that they Should beleeve lies: that all they might be damned that beleened not the trust b, but had pleasure in unrighteon nelle. And thou after thine hardnesse, and heart that cannot repent beapest unto thy selfe wrath, against the day of wrath, and of the declaration of the inst indgement of God. Againe feeft shou a man bafty in his matters? there is more hope of a foole then of him. The hope of the uninft shall perish. The pro. sperity of fooles killetb them. And if ye would bray a foole in a morter be will not amend, and many moe as shall be fet downe in euery particular disease.

Whereby we are taught, to see the danger we lie into and the just deserved miseries that are due to vs for our voluntarie sicknesses, and contempt of such excellent remedies: that thereby we may be forced to abhorre and avoid our owne maladies: and of nothing to be more

carefull, then of present remedies.

# That the diseases of the soule are curable.

V Fe must not thinke Animorum nulla esse medicinam, That there is no medicine for soules. But as morall phylosophy doth afford evident testimony in the contrary. Sanabilibus agrotamus malis, we are diseased with curable sicknesses? Divinity most plainly declareth and essections.

And the Lord heard Hezekiah and cured the people.

To wit by the power of his Spirit.

A whole he art is the life of the flesh.

A sorfull heart vauseth good health.

A ioyfull heart saufeth good health, but a forrowfull minde drieth the bones. As faith the Phylosopher. Exfanitate in anima fit fanitas in Corpore.

They have healed also the hurt of the daughter of my people with sweet words: saying, Peace peace, when there is

no peace.

Behold I will give it bealth and amendement; for I will eure them, and will reveale unto them the aboundance of peace, and truth, and I will clenfethem from all their iniquities whereby they have finned against me; yea I will pardon, all their iniquities whereby they have sinned against mee: and whereby they have rebelled against mee. Christwas sent to beals the broken bearted, and for recovering of sight to the blind, and to set at liberty them that are brused. Veniens ad nos de super medieus nostes, tantisque nos inveniens languoribus pressos quoddam nobis spinile of contras ium nobis apposuit ad homines homo venit; sed adpeccatores sustus t concordanit nobis sum invertate exatura, sed discordanit in rigore sustitie. Out Mediciner, comming to vs from aboute: and finding vs oppressed with so great diseases: he applied to vs something semblable and most

Cic.Tufe.3.

Senes, de Iraj. 2.

1.Cbro, 30 10.

Pre-14-30.

Pro 1 .33. Arifi:1.7. Metoph. lere,6,14.

Luc. 4.13.

Greg.l.24.

Víc.

like, and something contrary, being a man he came to menibut voto siners, a suft oneshe agreed with valin the vesity of nature, but disagreed in extremity of suffice.

Whereby we may comfort our felues in this : that our infirmities, and fickeneffes, are curable: and we may the more be infly blamed, either for neglecting, contempt, or dispairing of the remedy.

## How the sicke foule is to be cured.

Two Phyficians for the body.

Internall.

Two Physicians for the foule. The internall is God.

THe perfect curing of the difeafed body, craueth both the outward, and inward Physician. The inward Physician vulgarly is called Nature : but more pros perly, it is that, Interna Mumia fen Balfamum internum. Our native liquor of life, and inbred balme, of firmamentall Spirit. This in all men, is the best and greatest Physieyan: without the which no medicine can availe, no malady can be cured. This is he that doth digeft, concoct, maturat, deopilat, purge, coroborat, expell emitigat, reflore, auert, and dispatch all fort of bodily griefes: vnleffe iniury be done to it, by fome impediment, or if irget not due and convenient service, and employment of naturall meanes. The outward Phylician with all his art, Method, Simples, compounds, Antidots, Catharticks, Mineratiues, Diaphoreticks, Coroboratiues, Anodynes: is butia feruant, and all his doings but feruice vnto the inward Physician.

Euen so the soule cannot be cured, without two Physicians, the internall and externall. The internall is God in his vnity and trinity, who ordinarily by the outward meanes giveth to his owne whom the sprit of a healthfull minde: By the which as by an inward B alsame of grace, he helpeth all the diseases of the soule, and bringeth it to a sound temper. He cureth Induration of

bears

heart by taking away the stonic heart, and giving the steffic: and healeth impenitencie, by giving to the contrarie minded repentance.

Christ is the great Physician of our soules. Tolle morbos, tolle vulnera, & nulla causa est medicina. Venit ergo de
Calomagnus medicus quia per totum visque iacebat agrotus. Take away sicknesses, take away wounds, and there
shall bee no minister of medicine. The great Physician
the resore came from heaven, because the sicke did lie e
very where through the whole world. In Christ is that
fountaine opened for sinne, and for uncleanencie, even a
fountaine of liningwater. And by himselfe bath made voeven, a purgation of our sinnes. And that is by his blood that
clenses hus from all sinne. In him we have both, the bread
of life, and the water of life: both for meat, and for medicine. He is that tree of life, which have twelve manner of
fruites, and grueto fruite every moneth and the leaves of the
tree served to heale the nations with.

The boly spiritalso concurreth by sanctification & abfolution. And such were some of you but yee are washed, but ye are sanctified, but ye are instriped in the name of the Lord

lefus and by the Spirit of our God.

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The externall Physician, is every one that hath the skill and the calling thereto: whether it be a mans selfe, by his owne consideration, and meditation, and right application of several remedies to his owne heart. Or whether it be any other, fit for the purpose. In old time Physiosphers did supplie this place, but now amongst Christians, the fittest man is a true Theologue a Messenger or an interpreter, one of a thousand to declare onto man his righteous nesses. But the sermant of the Lord must not strine, but must be gentle toward all men, apt to teach, instructing the cuill men patiently, v. 25. Instructing them with meckenesse; that are contrary minded; proming of God at any time will give them repentance, that they may know the trueth, v. 25. And that they may come to amendment (Or to a sound minde) out of the snare of the Dimesl, which are taken of

2.Tim 3,25

Chrift.
August. Sup. loben
Gingloff, 1. Times

Zacha 13,1

loci.3,18 Hcb.1,3 1.lo.1,7 lo 6,48 & 7,38 Resci. 22 104,10 Reach.22,2

1.Pet.1,12 Rpsc 5,26 Heb. 10,83 1.Cor.6.11

The externall Physicians.

Phylolophpers. Theologes. 100.33,23 a 7. m. 2,14,25,36 An example and testimonic hereof wherein re. marke. The patients.
His ficknelles.
Laufes.
signes.
Progroftickes

Internal Phiscia

The externall
Phiscian and his
Gitts,
Calling,
Vyidome,
Ground and
forme,
1.Tim.1,10
10,15,13 & 17.17

2.Tim.3,16

His time.

Indication.
His first intentio.

His laft intentio.

Begg.
The external Physician and physician is feruice able to the great Physician.

1. Cor.

him at his will. In the which words doth plainely appeare. I. the Patients: whose first ficknesses are blindneffe Incredulitie, and Impenitencie. (Ex confequent, v.25) fecondly the cause of their sicknesses is the Dinell of whom they are taken as prisoners: thirdly, the fignes are, they are enill v. 24. Contrary minded, v. 25. They doe the Deuils will, v. 26 Fourthly, the euill prognofficke is, they are in the Denils fnare, v. 26, II. The internall Phylician is God who cureth them whom he will, and at any time hewill, v.25. III. The externall Physician is the fernant of the Lord, v. 24. His qualities are. First his gifts: Apr to reach Secondly his calling the fernant of the Lord Thirdly his wisedome is, he must not strine but be gentle toward all men, suffering the enill, v. 24. Fourtbly the ground and forme of his curation is, out of the Dinine Philicall A. phorismes of holy Scripture (to the which natures light mult bee feruiceable) Mountanin's faumen doctrina fana fananfque. Wherin he hath his possitive warrants, methods rules and recipes fet downe to him. The which is also Profitable to teach, to convince, to correct and to instruct in righteensnesse, Teaching and instructing them with meeknelle. 2. Tim. 2. 25. Fifthly, the time he must take to his cure, he must still continue in his labour, prouing if God at any time will give them repentance, v.25. Sixthly, his chiefe indication he takes from their ignorance and contrarie minde, v. 2 5. Seuenthly, his first intention is, that they may with a repenting heart Acknowledge the trueth v. 2 e. Eighthly, his last and greatest intention is that they may obtaine foundnesse and health of minde f wenten And be freed of the Dinels (nare, v. 26. The external Phyfician with all his Phyficke is but a feruant, with his feruice, to the great Phylician: All are but meanes to the maine curation: The internall may cure extraordinarily without the externall; but the externals helpe is nothing without the internals. Paulplants Appello watereth, but God must gene the increase. Simples that come out of the terrestriall ground are fit medicines for the body. But words and sentences which doe proceede from the grounds of grace or reason, God or man; are the onely best remedies for the soule. Corporal simples come from the grosse earth, and altered the humors of the body. Spirituall simples come from a spirituall sountaine divine or humane. And alter the motions of the heart. Verba medentur animorum morbis. Heanines in the heart of a man doeth bring it down: but a good word reioy cet lait. The fruites of the lips procure the health of the soule.

There are both universall and particular remedies to be vied in the foules fickneffe. The Vninerfals are but few the particulars to every speciall malady are many. The particulars doe service to the Vninerfals. And when the particulars faile, the Vniner fals mult supplie. The Uniwerfals are fuch, as serue almost to cure all diseases. As first true faith in God, and application of Christs blood without the which wee cannot please him. and whatfoeuer thing wee doe, it is finne : fecondly, The feare of God because of his searching of the heart, his justice and anger: his power, and greatneffe; his judgement day, and threatned miferie against finne. Thirdly, the lone, wherewith we love God, because hee loued vs first. (Cos amoris amor.) His benefits are great, his grace is wonderfull, his promifes are true: and our redemption is so precious : fourthly, Denetion and daily acquaintance with God, in powring out the heart before him: fiftly, the confideration of the Symptomaticke and prognofficke euils, that doe concurre in cach disease: fixthly, and the eschewing of all causes, whether they be externall, or internall, so farre as is possible. and fuch like, as shall be specified hereafter.

The light of nature, the counsels of Philosophers: euident reasons, pleasant histories, and manifest examples, are not to be rejected. But prudently vsed, as they are subordinar to the greatest trueth, and may any waies make the minde of masses, & capable of his remedy.

Franc. Petrar, de dolore corporis de al. C. X 111 1.
Pro. 12.25
If p 5,-19.
The remedies are either vniuerfall or particular,

Philosophie.

Corporall Phy-

And if the soule be affected by the bodies sympathie (as offtimes it falleth forth) the corporall Physician is requisite: to release and relieue the body of the owne impurities that insecteth the minde.

# CHAP. II. 1. Blindnesse of minde.

Reuel. 3. 17. Thou knowest not that thou art blinde.

The mindes beames. Eminent to the creatures.

Emminent in our

Afcending vato

Ale mindes speculative beames, eminent and direct to nature, (once fo great, fo fure, and and so cleere: that they did know all the creatures completly, truely, and hand diftinctly without exception, error, or confusion) become thereafter in that first ruine, and euer fince extreamely dimmed : ver by fearch, fludie, infuction, science and experience much repaired, But the emminent beames of knowledge, reflected on our felues wheredy we should behold, contemplate and fludy our selues (which is both great Phylosophy, and a beginning of theologie) are farre more darkened. And most of all. are these ascending beames, that should penetrat ynto God to mans finall fafety; not onely wonderfully weakned, that they cannot attaine to their highest zenith: and strangely stopped by the interposition of so many cloudes, But also in the very Christalline humor of the minde fo suffocat, that now man is become darkeneffe in abftract,

abstract. And if the light that is in the eye be darkenesse, how great is that darkenesse?

Their two forts of blindnesse, are two forts of most daungerous and deadly ignorances: most hardly to be helped, the one of our selues, and first to be handled, the

other of God, and next for to follow.

There are three forts of the ignorance of our felies.

Ignorancen gatine called Ignorantia pura negationis, or nefeinetia. As the ignorace of things needles, superfluous impertinet, impossible, vnprofitable, vnnecessary or forbidden which we are no wates obliged to know: as wee neede not know, how many of the smallest branches of veines, nerues, or arterise, are disseminate through the body: or how oft we have breathed, eaten, or drunken: We neede not remarke our little & meere indiffent actions, words, & cogitations: which are of no importance; neither good, nor euill: this fort of ignorance of our selves is no vice, no sinne, not euill: And is tollerable.

Ignorance privative called Ignorantia mera, & simplicis prinationis: & est carentia Scientia, quam quis natm est babere, veldebita ineffe, An ignorance of a meere, and simple privation; and it is a want of that knowledge that weare borne to haue, or should be inherent : as rest, is a naked and fimple privation of motion. Thus we know not our noble parts, nor the vie of them; we know not the complexion, humors, and principals of our body : we know not how the elements, are turned into our aliment; and how our aliment is turned into our substance. And of many moe excellent things, in our body and foule, are weignorant: whereof Adam had knowledge, which we in him have loft. This fort of ignorance of our felues is miserable, yet it is no finne; but a part of our misery, and punishment of sinne : which we should labour, to get repaired in some measure, to our great good, and Gods glorie.

Ignorance corruptive called Ignorantia mala ac perversa dispositionis, puta cum quis habet habitum falsorum prin-C 2 cipiorum Mat 6 23.

Ignorace of our felues & of God.

Ignorance of our

Ignorance priuative. Secund.B.Thom, in queft.de malo.q. 3.A11.3.

I gnorance corruptine. Second.B.Thom, of fup. Thom diffut.de

Caiet. Comment.in Sum Thom 1,2 queft.48 art.1.

Description of our blindnesse,

Renel-3.17

Deut, 18,18

The minde,

cipiorum, & falfarum opinionum. An ignorance of an cuil, and froward disposition: as when one hath a habit of false principals, & false opinions. This is not a simple & naked prination, like the former but it is a prination potentiall, including a power, and disposition to euill, like vnto rottennesse in an aple, which is not onely a prination, of the native heat thereof: but also a disposition to corruption. Noness simplex prination to corruption. Noness simplex prination to cacitus sedretinet aliquid deeo quod prinatur vt morbus: it is not a simple prination (as blindnesse is) but it retaineth something of that, which is deprived (as sicknessis); for privation is negative, in the native subject, but corruption addeth a positive contrary, sounding that negative.

This blindnesse of the minde is not onely a simple priuation of the knowledge of our selues: but also a wilfull want of that meditation vpon our selues, and vacation to employ our thoughts on our selues, to become skilfull and vnpartiall judges of our selues, whereby we are most vnwilling to call to minde, to consider, to remarke; yea to feele, and continually to study our selues. And when as we are most blind, yet we wil not acknowledge our blindnesse. This is an ignorance of our selues both miserable and abhominable. It is a most searcfull plague. The Lord smiteth many with madnesse, and with blindnesse;

and with astonying of heart.

## Part affected.

The faculty of the minde, is here the part affected:
And in it, both reason, understanding, and indgement are eclipsed: being both unable, and unwilling to returne their owne beames, by a kinde of resection: whereby a man might behold and contemplat himselfe.

## Caufes.

Samongst the causes of the blindnesse of the eye, Thome are more outward, and youn the most outward tunicle, Cornea. Some are more inward, as thefe that are, in the pupilla or fterne: And thefe that are in the Christalline humor; Some are most inward of all, as those that are in the nerves optick, in the vifory fpirits, or in the braine it felfe. Euen so among the causes of that spiritual blindnesse of our selves; some are outward, some inward, we shall fee downe firft the outward, then the other,

That dangerous and deceiving poison, that enchaun- | Flatterie teth the fpirit, feedeth and entertaineth a man, with his owne commendation, that folatious forcerer, flatiery, the blinde folder of mindes, as sweetly embraced, as smoothly delivered if it be alittle withflood, it so pleafeth, that it is never throughly thut out: unde fepe exclufa, noniffime recipitur : fo that oft excluded at laft it is receiued, It so pleaseth, honoureth, commendeth. Ad landem Suam anima intrinsecus latarur. The minde resoiceth at the owne praise. It alwaies yeeldeth and giveth one victory, to obtaine a greater. It is able to cause Dionisius beleeue his spittle to be sweeter then hony. There is nothing more dangerous for the minde : nibil eft qued tam facile corrumpit mentes hominum, sicut adulatio: there is nothing that corrupteth the minds of men, more eafily then flattery. There is nothing also more dangerous to blinde the minde: Adulatores animarum oculos exececant: flatterers blindfold the foules eves.

Some wanterh the meanes of inftruction, and cannot get them: fome have them, and will not vie them. There is nothing fo vnfauoury to many, as admonition. Nec a. Plutarchnimus affectiu laborans admittit gravem admonitionem. Nei:

Causes diverse

Hier, in epift.131 al Dabin

Hier. Saper pfalm.

Epift in Each

ther

Sam 13.

1. Cor.14.24.25.

Prosperity abu-

Pro.1.31, Reuel 18.7.

Ill examples
Cicer 3 de orat.

Senec.

Fellowes.

Lut 18,11,12.

Curiofitic.

ther doth the affected minde, admit a grave admonition. Howlong was Danid ignorant of himselfer until he was skilfully instructed, and admonished by the prophet Nathan; The vnbeleeuer or vnlearned, is still ignorant of the secrets of his owne heart, vntill he be rebuked and judged.

Peace and prosperity in themselves are good: but to the base and beastly minde, euill: they blinde the owner, and make him vnhappily happy. Standing waters so enest rotteth: resting iron so est rusteth: and resting mindes are so enest blinded. The bodies well-saire, is the soules blinder. As ease stait the foolish, and the prosperity of fooles destroyeth them: so it blindeth them, the minds of the best are in danger hereof. As Danid confesseth of himselfe, who said, And in my prosperity I said, I shall never be moved,

We are too fighty of examples, and swift to imitate: Duo illa nos maxime monent similitudo, & exemplum. These two mone most, similitude and example. Comparisons blinde vs, when we judge others to be too euil, we thinke our selues to be too good. Qui sibi comparatione deteriorum, bonus videtur: perinde est, ac si quis ad claudos respiciens suammiretur velocitatem. He that through comparison of worse then himselse, appeareth to himselse good: is euen as if one, looking to the crooked, should wonder at his ownes swiftnesse. It is a common saying of those, that are blinded in euill. If I be ill, I have many sellowes: I am better then this man: I am not so ill as that man, He dare auouch his imagined goodnesse before God: saying, with that arrogant Pharisie. O God I thanke thee that I am not as other men.

The minde wanders away from it selfe: and loseth it selfe in many externall things: whereas one were sufficient & first to be done. And so talleth in that bragging vice sharps propun. men goe to admire the hight of mountaines, the raging surges of the sea, the lost inesses of hils, and most profound fauls of floods, the compasse of these

ccan

# First, Blindneffe of minde.

cean, the recling motions of the starres, Vtrelinguunt feipfos nec mirantur, and leave themselves and wondereth not. Curiosus foras egreditur & exterius omnia considerat : qui sic interna despicit. The curious goeth forth, and externally considereth all things, who so dispifeth the internall things, There are many too idle toward themselves, yet learns to goe about, from house to house: yea they are not onely idle, but also pratlers and busic bodies, speaking things which are not comely. These are those may natowni and amoremaisures, busie bodies, busie abroad to know all things, too idle at home, to know themselves. It may be faid to them as Demonax, being asked if the world had a Soule or ific was round: Answered, Vos de mundo sollienti estis & vestram ipsorum immunditiem non curatis. You are curious of the world, and careleffe of your owne vncleanneffe:making two words meet other.

The renting and dividing cares, that seperate the mind from it selse, and from God: distrusting and distracting cares of this world, and of this life: choaking and oppressing the heart, and tyranizing over the minde: They claime all the thoughts, they permit none to God, nor to our selves. Per multa mens dispergitur, quarit nec inmenit vbi requiescere possit. The minde is scattered amongst many things, it doeth seeke where it may rest: and cannot finde. In istis visibilihus qua intuemur cor nostrum extra se spargitur, & quicquid de se intrinsecua quatur obliniscitur, dum extrinsecua occupatur. In the visible things that we see, our heart out from it selse is scattered here and there: and forgetteth whatseever of it selse, and within it selse is to be done: and that while as

it is externally busied.

God in his anger, as a most just punisher, for faking the sinner, inflicteth this blindnesse, as a punishment and causeth the eyes to be shut that they see not.

Satan that prince of darkenesse, and God of this world blindeth the minde, that it can neither see it selfe, nor Christ. Aug Lito, confeff-

Bern,in que Ser.

און או אושפרו אופניון און

2.Theff.3,11. 1.Pel.4,15.

Cares Mathas 20. Log-21.34.

Bern in que Serm

Greg,in Mer.

God. Deur. 18.18. Ro. 1.28. Ifai 6.10. Satan. 1.007 4.4.

That

That radicall first inbred venome (cuen the law of

Corruption.

Of minde.

our members) but more acquired by the daily and cuflomable contagion of finne : and most of all, hourely spewed in, by that tyrannizing dragon : so peruerfely affecteth, and infecteth the minde, being fo depriued of light, and with darkenesse so deprayed: that it cannot reflect the owne beames vpon it selfe. So farre are we not onely inclined, but declined : that our mindes can approue vs in the worst, and improve vs in the best actions, that either we doe, or intend.

The memorie, that Scribaintus manens, inward scribe; & Custos rerum, or verborum. That should receine, record, revolve, and furnish the minde with matter of discourse. is so perucrted : that on nothing lesse will it spend it selfe, then on our selves. Whereby we forget our owne wickednesse. And if we have considered our selves a litle, We forget immediatly what manner of men we were.

The conscience being either benummed, or seared:not accusing for sinne, nor giving forth censure, against a mans selfe. It commeth so to passe, that he cannot true-

ly know him felfe, and rightly judge himfelfe.

The heart and affections, with a violent Ataxio, maketh their feditious mutenie, and flauish insurrection against the more noble faculties of the foule: like an infolent people against their Soueraigne, tyrannizing and full crying Nolumus, nolumus hunc regnare : So that minde, memorie, conscience, will, and affections doe not concurre with their her reasonings, to enable a man to know himselfe: the minde, in shewing him the law: the memorie, in flowing him the fact : the conscience, in frewing him his censure : the affection and will stirring all forward, crying, all this is more then true, and woe to vs; we are like A raging fea. Thus men blinded become; As naturall bruste beafts, led with sensuality, and made to bee taken and distroyed. And what soener things they know naturally as beafts, which are without reason, in those things they corrapt themselves.

Memorie. Arift. Cicer.in part. orat.

Ier. 44 9.

Idi1,23,24

Conseience, Gen. 42,21 1.Tim.4,2

Heart and affections.

Luk.19,14

Rom. 2,15 2, Cor. 10,14

Efay 57,20 2. Pct,2,13

Ind.10

Signes

## Signes and Symptomes.

HE that knoweth not himselfe, is not truely wise the makes himselfe a soole yoon his owne charges. He either knoweth not God; or if he professe to know him, in his worke, he denieth him. He is importunately arrogant, he preserveth no modestie, nor containeth himselfe in his owneranke the enterpriseth many things that paffeth his forces. He neuer diftrufteth himfelfe . thinking he vnderstandeth well enough, when he vnder-

standeth nothing at all.

He forgetteth himselfe, and looseth himselfe about outward things; he looketh alwaies before him, he difperfeth his wits vpon vanities, and neuer gathereth them home to himselfe. He can put his house in order, but not his life nor his foule, like Achitophel. He remembreth not his paffed paffions, his peruerle opinions : He neuer fearcheth himselfe, except it be groffely, espying onely groffe and open faults. He dealeth with himselfe superficially, partiallie, sparingly, either excusing, or neuer faying?what have I done. He never confidereth his natural constitution, and inclination. He knoweth not his owne infirmities and wants : he cannot mortifie nor moderate his paffious, and careth not to amend them.

He confidereth not the euils he runneth into:and that have threatned him. His euils he feeleth not, nor feareth not: and feeketh no remedies to his miseries. He prepareth not himselfe for future changes and affaults:he many times falleth to the ground, and tumbleth headlong in the same fault. He leadeth not a regular life : all his actions are eitherill or friuolous : He is a circumftanciall wether-cocke, and his goodneffe is through fortunes occasion, and not by avertuous disposition: He is a felfe-

He is foolish. Mat,23,17,19 Lik.12,30 Tit.1,16

Arrogant

2.Sam.7.22 He forgetteth himfelfe-

Icr. 8,6

He forefeeth no danger

His life is chill, La.1,23,24

Renel 3,17

selse pleaser, saying to himselse; I am rich and increafed with goods, and have neede of nothing: while as hee hath just nothing.

if

## Prognostickes.

Cafe dangerous

Luk.8,14

Reuel, 18,7

Enfuing finnes

10.9 41 1 Cor.11 Thef.5,4

Cafe leffe dan-

Diftres grieuons Anfelm in fun medis. I Fthis blindenesse be inueterate, the helpe thereof is the more hopelesse and if one be not freed of it, before he be dissoluted; hee shall bee hurt of the second death. If it be still accompanied with distracting cares, abused wealth, lacke of instruction, enill examples, curiositie of braine, and daily flattery, it is the more desperate.

It degenerateth (if in time it be not helped) into impenitencie hypocrifie, fecuritie, and hardnesse of heart. It is a harbinger to the prince of darkenesse, and his delight is to lie in a darke cabbinet, where he hatcheth the Cockatrice egges and seminarie of many sinnes. It deprine that man of Gods fauour, and procureth his independents: tending ever in the end to desperation, and destruction. Vpon the which the day of the Lord commeth like a theese in the night.

But if the man that is thus blindfolded, take gently and gravely with a reproofe, if he have the word and servants of God in some reverence and regard: if he be not opinionative, or a selse-lover: If he carrie himselse civily, and loveth morrall vertues: If he delight in better company then himselse, & is not a dispise of others: If hee listen to the word, when the occasion is offered: there is some hope of that man. But, O nimis granis augustia: si me inspicio non tolero me ipsum: si non inspicio, nescio me ipsum: si me inspicio, terres me facies mea: si me non considero, fallit me damnatio mea. Si me video, horror est intollerabilis: si non video mors intollerabilis. O too hea-

uie distresse, If I looke into my selfe, I suffer nor my selfe if I looke not into my selfe, I know not my selfe: If I looke into my selfe, my face affrighteth me: If I seems der not my selfe, my damaation decriueth me: If I see my selfe it is horror intollerable: If I see not my selfe, it is death intollerable.

#### Curations and remedies.

is e-

TO make the blinded minde able and willing, with the owne reflected beames to fee and know it selfe: is a thing as difficult and rare, as to misdeeme and deceive our selves is easie. The beart is deceiveful and wicked above all things: who can know it No man faieth what have I done. And we are sook was. Man is a little world said the Phylosophers. Man is the greatest miracle said Augustin (as he is Gods creature) But as man is the Dinels workmanship, a mans tongue is a world of wickednesse. Si lingua quid totus. To know our selves therefore is a great worke, and had neede of a thousand eyes. Difficile eft sense, sed beatum. It is hard to know our selves, but blessed. Sibi quisque adulator of inquis. Thales, Lart. 181.

Nemo in sestent at descenders none.

Eschew all the external causes of this blindnosse, and that with all thy maine care. And consider deepelie the great and many cuils that follow there vpon, as specially may be seen amongst the foresaid symptomes and prognosticks.

Remember to have thy eyes fightie, and reflected upon thy selfe, is both Gods counsell and commaund, Indge your selfe. The Ethnickes acknowledged it as an oracle from the heaven.

E celo descendir 2003 enom.

From the heaven came downe this: know thy felfe. Apollini

Difficile curation

Ier.8,6 · Ia.4,8 ·

Thales ex Anton & max. Serm. de eog fui.
Perfius.
Auoid the caufes & feare the enill.

To know our feluca is commanded It must be praiedfor.

Makea custome of it.

Doe it exactly. Pro.10.17. Zephan 2-12

Not grofely. !

Nor Superficially

pollini aureis litteris sacratum dillum fuit. Wherfore that thou maiest attaine to this, so excellent a benefit : thou must be earnest to beg it at him, that biddeth it, and by humble praier, buy a portion of that eye falue from that true light: that the eyes of thy minde may be thereby anointed that thou maieft see. The Ethnickes laboured much in this, by the light of nature. Thou art bound to goe beyond them by the light of grace.

Begin, and acquaint thy felfe, with thy felfe. By vie and custome learne to take a view of thy felfe, that at length thou maiest attaine to some perfect habite in seeing, and knowing thy selfe throughly. The childe by frequent vie and cuttome proceedeth, from creeping vnto walking, from babling vnto speaking, and from blotting, vnto perfect writing. Many things are learned by vicand art, that nature affordeth not : as appeareth in Tumblers that playe walking vpon a corde. So much the more therfore thou, that half the light of nature, and farre more, the light of grace (if thou wilt feeke it) muft take paines vponthy felfe, to be exercised in reflecting thy eyes vpon thy felfe.

The manner of this exercise must be, by canualing thy own minde. The Lords lanterne; fearch thy felfe, as it is faid by Zephan. 2.1. Search your felnes enen fearch you. O nation not worthy to be beloned. The hebrew word fig. nifieth, first to gather your wits together, that was before dispersed, out with your selfe vpon vanitie : I. tem to fanne your selues, to purge away your spirituail chaffe : Item to fearch narrowly, as for a lost lewell, or

hid mine.

Thou must not search grossely, espying onely grosse errors, and palpable vices. Thou must not count little finnes, no finnes, and groffe finnes, lutle finnes. Efteeme not secret finnes, no finnes, and open finars, little finnes. Thou must not examine superficially, excusingly, hypocritically : finding almost nothing to be wrong, by reafon of fo many deuised diffinctions, mitigations, qua-

lificat.

fore that fit : thou and by om that thereby boured und to

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lifications, colours, questions, necessities inconueniences, tollerations, ignorances : converting mountaines into moates. But thou must fearch narrowly, even thy least errors, secret sinnes, prinie corruptions, sib to our nature, delightfull to our heart, as fo many traitours to God and vs. It is harder to finde them out, then to roote them out, as Cafar faid of the Soythians. Thou must try substantially, scarching every corner, judging great fins infinite, little finnes great ones, and no finne finall. And for every finne fay It is of the Lords mercy that we are not confumed, Spying all fins, sparing no sinnes, spending all times herein:neuer ending, the more ye finde, fuspcet the more, that there is some more behind.

The Apostle saith examine your selfe, againe I say, examine your felfe. He doubleth the word examine, as Zepha. niah doeth the word fearch, so that when we have done with our examination, we must doe it againe, and ever againe : And plumbe deepe in thy owne heart Animi tui aby fum intra . So gather thy felfe vnto thy felfe, and fhut Ifd L1.de ft.bon. vp thy felfe within thy felfe, examine, fearch, know thy selfe nosce teipsum nec te quafineris extra. Let the ftudie of thy felfe be true, long, daily, forious, attentiue:prying narrowly into thy felfe, try often and all houres, preffing and pinching thy felfe to the quicke. Home enim cum fit id fac, femper intelligat, von chen d & dinn

Many great personages; as a rule and bridle to themselves, have ordained ever one to buze into their eares, that They were men. Teip [ w concute, toule vp thy felfe. Te ca babita, dwell with thy felfe. To confule, die tibi quis fis: Chilon vied to fay wham obserue thy felfe, or be wary of thy felfe. There is none fo great an enemy, as man, to himfelfe. This is that confideration we ought to have of our felues. As Seneca reportech of Sextim, how every night before hee fleept, he asked at his owne heart, what cuill this day haft thou amended? what vice haft thou refifted, in what part art thou bettered? what is more pleasant then this consuctude, to examine our

But natrowly.

Substantially.

Lament, 3, 22

3. Cor. 13 1. Car-17

Horat I .Ser. 3. Perf. Innenelit to Loer.L. T.C.4. la 1:34. Sonce.l.z. de fra.

selues,

Search thy felfe by the law,

2 Cor. 10, 12, 13

Ia. 1,15 P'al.19,8 Pfal 119, 105 Heb.4,14

Row.5,14

14,2,16 Seneca lade benef. 6.15

Pfal SI,4

felues, for the whole paffed day? how fweete a fleepe doeth follow vpon the recognition of our sclues, how

quiet, how comfortable, how free?

Try not thy felfe, by thy felfe: nor measure thy felfe with thy felfe : compare not thy felfe, with thy felfe, nor with others: for thus thou wilt neuer come to thy owne maer and some, thy measure and line. Trust not the world, that bewitching syren: neither the divell that fubtill ferpent but looke into that perfett law of libertie, for the commandement of the Lordispuce, & gineshlight unto the eyes, and it is a lanterne to the feete. For the word of the Lord is lively and mightie in operation, and sharper then any two edged sword, and entereth thorow, enen unto the desiding asunder of the soule, and the spirit and of the loynes, and the narrow, and is a discerner of the thoughts. and the intents of the heart.

By this word take a view of thy felfe, and thou fhalt finde first that thou hast finned in Adams loynes, secondly, that in thee are all finnes, if not in practife, yet in Seedes : a mans heart is a fea of finne. Cames murcher, Pharaces crueltie, Sodomes luft Achit ophels policy, Senacheribs blasphemy, Indas creason, Inlians apostacie shold al have bin thy fins, were not Godsrestraning grace. Thirdly, that thou art a childe of wrath by nature, & vnder a fearefull curse, & bondage vnder Sarban: and vnder misery of the body & soule, in the first & second death. And fourthly thou shalt finde thy guiltinesse to be infinite: that supposest thou hadft keept the whole law, and yet failest in one point, thou art quiltie of all. Qui babet vitium unum habet omnia. He that hath a heart that dareth offend God in one, hath a heart that dareth offend God in all : He sinfinite, fo is thy guiltineffe : One offence (as it is offenhue to God) furmounteth in guiltinesse, all offences done to man. As king David acknowledged in himselfen faying, Against thee onely have I finned, and done enill in thy fight.

Thinke it better to know thy owne infirmities, then

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to know the whole world; and all the wonders thereof. Nec te anefieris extra. The proper subject of the knowledge of our felues, is within vs. Many have deuised many specials of this exercise. As, Consideratio tui in tria quadam dividatur : quid, quis, qualis sis. That is, what by nature, who in thy person, what a one in thy life, And againe; Quidipfe sit, quid intra se, quid infra, quid supra, quid contra, quid ante, quid postea sit. That is, a man must confider himselfe, what he is in himselfe? (a worme) what within himselfe? (a treasure of cuill) what vnderneath? (fewel to hell) what about (an enemy to God:) Who against thee? (the Lord of hostes :-) what beefore? (a miserable sinner:) what hereafter? (one to die in finne.) Againe a man must consider, vbi fuit, vbi erit, whiest, whinon erit. That is, where he was ? (lying in finne) where shall hee be? (vnder Gods judgements :) where is he? (in a miserable life: ) where is he not?(excluded out of heauen.)

But the more special consideration of our selues, is either Natural, Morall, or Spiritual and dinine.

The natural confideration of our felues, I call that, which concernet the natural frame, and conflictation of our persons: in body, spirit, and soule, as the wonderfull workmanship of God.

Consider therefore, that of the earth was thy parents meat; of their meat, was their blood: of their blood, was their seede; of their seede, was Thy body made. And so from the first, to the last: of the earth thou art made. The first man is of the earth, earthly: Thou art but was that is, made up of an heape of earth, or made up like a peece of mud-wall: our body is that a sum, so that corruptible, and that mortall body. Mans breath departeth, and he returneth to his earth. Thou maielt say with Dauid, I was made in a secret place, and sassioned beneath in the earth. Sinne hath defaced the body, and thereby is become Vestimentum ignorantic vestimentum pravitatis, vinculum corruptionis, mors vina, cadaner sensibile, sepul-

Search thy felfe particularly. Hor. 1. Serm. 3

Bermde Confider

Chry intract de

Confideration

Naturall.

1:Thef.5 23

Of the body.

1.Cor.15.47

1 Cor.15.53 Pfaa46 4 Pfa,139.15

chrum

Herm, in pamand.

chrum portabile, domesticus fur, Blandstur quia edit, odit quia inuidet. Dum vinit vita te prinat. The garment of ignorance, the garment of wickednesse, the bond of corruption, living death, a sensible carion, a portable sepulcher, a domesticke theese: it stattereth because it hateth, it hateth because it envieth, while it liveth it deprive thee of life.

The sonle is a reall, and a spiritual substance, of Gods owne making, placed in the body and confined there: that man partaking both of God and the world: might beare the image of both, and being a minded-body and a bodied-minde might become a horizon twist the body-lesse angels, and the mindelesse bodies here below.

This soule filleth the body all in all, and all into each part, diffused, indiuisible, vncorruptible, vntroubled, not interrupted. One in substance, yet by diverse powers, on diverse objects, and in diverse effects, diversified, like the onely one Sunne manifolde in operation.

The body confinether, but the bodies beauty strength or health, will neuer refine her: neither can aliment, nor eliment, helpe her. In a sicke blinde or maimed body she may be whole, sightie, persect; and in the most weake body, most actiue: she nowaies dependent on the body, but the body on her.

She is like a careful houfwife, in guiding al wel at home in the body; attracting, retaining, decocting, deftributing, expelling, &c. She moueth the body, without and within, whether the pleafeth. She quickneth the fences, by whose windowes, the weaterful things without; and bringeth them home to her selfe within in their severall formes, as she pleafeth best.

She gathereth them, in one masse and heape. She beholdeth them, discerneth them, compoundeth, compareth, and esteemeth them: And herein also is not idle, when we sleepe. She doth conserue them in their order till she muster them to her vie.

Of the foule.

Herplace.

Her substance one, Her faculties diuerse,

Diverte from the body.

Her powers.

Her vegetative power. Motive power both locall and vitall.

Senftiue power

Common sence & imogination. Fancisse. Dreames. Sensitive memory.

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VVit.

Her eye (the bodies light, and fewel of natures lawes) reuiseth, and remarketh these formes in their highest sublimity. And from thence abstracteth them, perceiveth them, discourseth vpon them compareth them, resolueth effects into causes, collecteth vniuersall natures of many specials. It marketh the inside of things, the substance, the tree, the roote, and concord :as by sences she marked the outside, the circumstance, the barke, the branch and the sound.

When the discourseth, this her light and eye, is called reason. When the standard fixed in conclusions it is vn-derstanding. When the standard lightly in conclusions it is opinion. When the groundeth hertrueth on principles, it is then indgement. And finally, judging betwixt good and euill: trueth, and falshod (wherein it faileth not, nor seeking the sences skill) by many steps of wits staire: the soule attendeth to her high degree of wisdome.

By her hand, and me ft dellicate fingers as the findeth everything, fit or white for her vie: the etaketh, reject-eth practifeth. In her storehouse the conteineth all arts and generall reasons. She concurreth with God in excufing, according, pacifying, and affrighting; according to the mindes light, in all her actions.

Thus O divine some within thy cabinet ten thousand formes may fit at once, and each to keepe his true proportion as men, bealts, trees, townes, seas, land, heaven, earth. Fire converteth coales into fire. The body converteth meat into bloed. Thou convertes bodies into spirits. From grosser matters subliming the quintessenced formes: transforming them into thy nature to carrie them light on thy cleftfall wings. Thy quickning power seedeth the sences, the sences feedeth thy wit. Thy quickning power would onely, be: the sences would be, and be well: but witwould be, and be well, and endless well. O Soule goe to thy highest sublimitie, and farthest horizon of thy sight: a that Alpha and Omega dwell with in thy dimensive lines. With thy sences see his workes;

Resson. Vnderstanding. Opinion.

Iudgement

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VV ill, heart, affections Intellectuall memorie, Conscience,

An exhortation to the foule.

D 3

with

The Spirit Luk.1.47 1. The 5 23 Gen.2,7

Shadow of the

Moral Confide:

with thy wit know himselse; and with thy will make choise of him; still behold his trinitie, in the trinitie of the soules powers: To wit, vegetable, sensitive, and rationals.

The spirit, is a third part of mans person : that as the body is of the earth, the spirit is of the firmament, and the foule is of a more divine substace. This spirit is extraduce nourished by the subtilest spirits of aliment, and worlds elements. It it the immediat life of the body, It hath obtained many names, amongst the learned, it is called Spiritus Syderens olympicus astraliens, corpus in visibile:magnes microco (mi, anima mundi scintillula magnetica. vestimentum anima and many moe; but in speciali Vinculum & vehiculum anima : It is called vinculum : because these two extreames, the elementary earthly body, and divine heavenly foule (could not be coupled) but by a firmamentall spirit: partaking of both, to joyne both together. As Christ is man, and God: partaking of both, to ioyne God and man together. It is called Vehiculum, because it carieth so readily all the soules faculties. through all the parts of the body, to all the organes : for the speedy discharge of all the functions, and actions thereof. As in a moment, the skil of a player on an inflrument, is quickly convayed from the wit of his braine : to the farthest joynts of his finger. It hath many offices and effects in the body: It is bred with the body:fympathize h with the body : died with the body : yet doth differ from the body in substance and in power.

So in thy selfe make an Elementary body: A sirmamental spirit: and a divine soule, a stadow of the blessed Trinitie. This being the difference. In vs tiere are three essences in one person: but with God there are three Persons, in one essence.

The morall confideration of our felues, is obtained by the examination of our felues according to the foure cardinally ertues: Instice, Fortistale, Prudence and Temperance. Whereof the volumes of morall Phylosophy

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oure oure emophy are are filled. According to the which, if we shall try and fift our selves, we shall finde many things fault-worthy, in regard that like wandering starres, we have for saken (except at starts) the ecclipiacke line of the golde meane, and have wandered among est all the extremities, of trae vertues.

The greatest and best part of our actions, are but occasioned eruptions, and impulsions. Irresolution beginnesh them sinstabilitie followeth them. Our actions are contrarie; were arenot ener like our selves, were runne from our selves, and rob our selves, ipsi nobis furto subducimur. Appetite and occasions with change of time, carrie vs as the winde.

Quod petijt, spernit, repetit, quod nuper omisit, Æstnat, & vita disconnenit ordine toto.

Good things in our hands, are made worse through our weakenesse: we are weake in vertue, veritie, extremity, and suddenesse of newes. Our thoughts are vaine and breede vaine designes, and vainer desires. And the bringe out vaine beliefes, and more soolish hopes. Cares trouble vs with things, that serue more when we are dead, then when we are lining; wee take not so much care, what we are in our selues, as what we are in the publike knowledge of men.

We are more troubled with little, and light occasions, then for greater affaires; we are molested with phantasies, dreames, shaddowes, sooleries, choler, forrow, ioy, lies, impostures, tales: yea with nothing. Ad falendum nosips os ingenios similar summ, Greece and Asia was set on sire for an Aple. We let the greatest euils arise vpon the smallest grounds. And the circumstance or accident

moueth more, then the subflance.

We place our contentment in most friuolous toyes: without the which womay line. We feede on opinions and dreames. Brast's content not themse ues, with nothing, but with that which is present, palpable, and in veritie. We runne, we rush, we raue and build casties in D 2

Scharrons wif-

the aire, we live, we flee, we die, and a mote at the last, is the hire of our daies worke. Universa vanitationnis nomo vivens. And as God hath all good in essence, and all ill invinderstanding onely. So we quite contrary: we have all our good in our fansie, and all ill in essence.

We cannot chose, what we should: what we have chosen & obtained, doth not content vs. Present things are loathed, we bleat after things absent, wiknowne, and

to come.

We cannot enjoy our good things, and delight in our pleasures, without some mixture of euill, and griefe.

Medio de fonte leporum

Surgit amari aliqued quod in ipsis floribus angat.

We let our highest pleasure, haue oft a desection of heart. Ipsa felicitus se nisit temperat premit. As sorrow also is neuer pure.

est quadam flere voluptas.

The spiritual consideration of our selues goeth beyond the former two. It searcheth most deeply, what some is to be condemned: It rangeth those that are of best natures, civilest cariage, and sairest profession, and those that are endued with supernatural decrease of sinfulnesse: and some kindes and measure of inward graces. It piercest to the lowest bottom of the best regenerate heart: and doth spie spots, in the sace of innocencie: that for all, that is done well already: yet Christ hath somewhat against them. And findeth blemishes amongest the truess streams of grace. We are comaunded to make this consideration of our selues, except we be reprobates. Proone your selues whether yee a ein the faith: examine your selues; know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates.

This is wrought, not onely by the word: but also by the most secret search of the holy spirit, who ponderes the spirits: when a man hath begged and obteined the spirit of reuelation: which reuealeth both the things of God

Spirituall confideration of our felues.

Renel . 2,4,14

2,Cor.13,5

Wrought by the Spirit.

Pro. 16,2

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1. Cor.2,10

to vs, and reuealeth our owne most secret spots vnto our

Here is required great humiliation, often meditation, ftrict examination, with frequent elaculation, & lifting vp of the heart in praier : still demurring on his vile felfe, what he shal finde. That his profession without, and conceit of light and life within: is farre more then the power of grace in the heart, and practife in the life. Feare and shame (To be a wonder in I frael, or a spoile) smothereth downe thy profession. Grouth of godlinesse is thought to be too much? and a bleeding conscience, a kinde of madnesse. What relenting? what yeelding to the torrent of time? to the current sinnes of custome ? to the worlds vexations? and to the swaie of thy owne prince corruptions. Thou halt perhaps stopped the streame of odious, and open finnes : but haft not killed thy fecret passions, nor mortified sinne in the roote: Some one bosome sinne, in the darke chamber of thy imagerie must be thy little idole: vnto the which all thy light and life must be subordinate and serviceable : That one necessary thing thou keepes under reversion. Thy motions are morning dewes, whose entertainement is colde, and aboade short : enjoyed with wearisonnesse. Thy race to that high prize how short? how faint? how slow hath it beene? And how little profiting, and proceeding by theword, croffes, mercies, wakenings? The light of grace is not fo fweete to thee, as that thou canft preferre it before al pleasures, and subordinate all delights to it. Thou art not exercised in extremities, to runne and cleaue to God : thou canft not fay for thy life. Though he flay me, yet will I trust in him, and I will reprone my waies in his fight. Thou canst not in prosperity forrow for sinne, nor canst thou in advertitie, with Paul and Sylas fing and reioyce in flockes. Thou art not blith, when thou art humbled. In the wicked, one finne bringeth on another : but when in thee did one flip preuent another? O miserable man, de? D 4 And

Efay 8.18 Efa.59,15

Bofton on I Pf.

100.13,15

AH. 16,19

Rom.7

Man how naugh-

And finally what are those O man, but a spoile of times? the play game of fortune, the image of inconstancie, the ilectricle of infirmitie, the ballance of mifery, a dreame, a phantasie, ashes, a vapour, a slower; the winde, a bubble, a shadow: Sperma fatidum; saccus sercorum, cibus vermium, prada damonum. Nothing so miserable, nothing so arrogant: shall Democritus laugh at man? or shall Heraclitus weepe? Shall Diogenes scorne at man? or shall Timon hate him? no rather let Pindarus name man Estate super ai Specie, man is the dreame of a shadow.

The benefit of the knowledge of our felues. Oman what should thou doe wearing thy selfe, to know sea and land, sizeres and all? and wile thou not know thy selfe? It is one of the best parts of wisedome to know thy selfe. Demonax demounded when he began to Philosophize, answered Cumcognosceremeipsum capi, when I began to know my selfe.

It makes vs humble. It will beat down thy pride. Philippus Macedon to stay and hould downe his pride, appointed one each day, to awake him with these words, Surge Rex, et hominem te esse cogita. Arise O King, and remember thou art a man.

And wife

It is great wisedome, Summa philosophia cognitio sui. It is great Phylosophy the knowledge of our selves. It leadeth vs to the true knowledge of our nature. Basilins saith: Memor esto natura et nunquam superbies. Et repsima observa, Eric memor natura. Be mindefull of nature, and thou shalt never be proude. Marke thy selse, and thou shalt never be proude. Marke thy selse, and thou shalt be mindefull of nature.

To know nature.
Anton.& max.
Serm.de cognit sui

It leadeth vs to the true knowledge of God. Accurata cognitio tuipfing sufficienter to velut manu, deducet ad notionem dei. The perfect knowledge of thy selfe shall sufficiently, as it were by the hand, lead thee to the knowledge of God.

And God Befilms

> Exemplará, dei bomo est in imagine parua. It preuenteth Gods judgements Search vour selves, enen search your selves O nation not worthy to be loved, before the decree come forth. If we would judge our selves, we should

fe preventath
i idgements
Lepoanish. 2,1,2
1.Cor.11,31

Not

not be indged. Si cupis bonus fieri: primum crede quod malus fis. If thou defire to become good, first beleeue that thou art ill.

It is the beginning and foundation of grace and repentance. Let vs fearch and try our waies, and turne a gaine to the Lord.

It is the bleffed gift of God, to praise God; for he hath given vs that counsell, our reines also teach vs in the night. It casteth out and keepeth out sinne. It fitteth a man fitly for the Communion. It affureth a man that he is no reprobate: and maketh him thankfull to God for the same.

Epift.Enchir.

Liment3,48

More benefits

Pfal. 16,7

Pfal. 4,4

1.Co..11

2. Cor. vllo 5

1. Tim. 1,15,16,17

Row. 7,24,25

#### CHAP. III.

The other blindenesse of minde, or Ignorance of God.

Isaiah 42.19 & 56.10. Who is blinde but my Seruant.



Vrknowledge, cannot comprehend God, as he is yet we ought to comprehend him, as he hath reuealed himselfe to vs:partly in his workes, partly in his word, which are his posteriors, Adam could have known him this way perfectly. But wee cannot

doeit, so great and so grosse is our miscrable blindnesse, and ignorance of God, of his will, and wates in Christ to saluation.

The ignorance of God, in as much as he hath obscured,

How farre God is to be knowne.

Hely ignorance

Rom,IL

Rom. 12,3

1.Cor, 12,4

Peruerle igno-

It is notice and acquired.

It groweth,

Ignorance excu.

and hid himselse is no sinne. As who knoweth the minde of the Lord. Who knoweth the moment of Christs second comming? This ignorance is of the secrets of God, and is that santia ignorantia. Secreta deo nostro, renelatanobis & silys nostris. It is of things that are aboue, that which is meete to understand. As was Pauls, his ignorant silys are words which cannot be spoken, when he was taken up into the third heaven. We must know all that we neede, and all that we may, and should thinke our selves hippie, if God make us of his court, though not of his counsell.

But the ignorance of God (in as much as he hath most cleerely, and carefully, revealed himselfe, in his workes and words) is not a simple nescience, and generall want of knowledge. Nor a simple prination, or want of that knowledge in particular, that we should have had. But it is an ignorance with a pernerse disposition, whereby the minde is not onely blinded, against God and godlinesse, but also plainely repugneth against the same, as shall be showne. I consesse there are lest since the fall some notions of God, of good, of euill, of life, of right, of wrong, trueth and falshood: but they are generally corrupted, mamed, covered with drosse, like carved stones in the heape of a ruinate pallace, scruing to make vs inexcusable.

This peruerfely disposed ignorance of God (wherein we are all borne, and wherewith we are corrupted) betimes takes to it selfe increase, strength and degrees, the farther it spreads, like fire: vires acquirit eundo. And becommeth a compound blindnesse made up of the natiue and acquired, and still encreasing till it passe

bounds.

According to the degrees of this ignorance, so are the specials thereof. One kinde is in a part exemsable: the rest are more inexcusable. Exemsable ignorance is that which is witlesse, but not wilful: wherein the will is deceived, and erreth onely according to the mindes beindnesse.

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Thus Paul saith God had mercie on me, because I didit ignorantly. And If any be imperfett in the saith, they should be borne with. If ye be otherwaies minded, God will reneale the same to yen. And the time of this ignorance of God regarded not. Meaning of the Getiles. And If ye were blinde, ye should not have sinne. But marke, that this simple ignorance is not altogether excusable: sith it is our ducty, to know that, whereof we are ignorant: but it excuseth in a part in respect of wilfull ignorance, or sinnes against knowledge. Ignorantia excusat non a toto sed a tanto. The servant that knoweth his maisters will, shall be beaten with many stripes, but he that knoweth it not shall be beaten mith sew. Peccata scientium peccasis ignorantium praponenter.

Praterita veniam dabit ignorantia culpa. Inexculable ignorance is malicious and willing. They say unto God depart from vs: for we desire not the knowledge of thy waies. Who is the almightie, that we should serve him? where by This they willingly know not. They regard not to know God. Multive liberius peccent, liberter ignorant. Many are willingly ignorant, that they may the more freely sinne: vanitie of minde, makes wilfull blindnesse vegetable, until the foolish heart become full of darkenesse. And at last become finally a reproduce minde. Spiritus vertiginis perturbatissimus, ve ebrius in vomitusso. That spirituall e-brietie. The essence of delusion that they might beleeve

lies.
The ignorance of God, his godhead, his power, &c. is lessen us by nature: then the ignorance of Christ, and of grace in him: which by the greatest light of nature, is counted altogether but coolishaesse.

1.Tim.1,13 Phil.3,15 Ads 17,30

I0.9,41

Luk.11-47

A guft bab 6,4,1

Ignorance inex Culabic, and mali ious 3, Pet, 1. 9. Ra.1.28 Pfol-14 1.10,12. Gen. 6,5 Bern. Sup. 11, grad. bumil. Epb.4,17 Ru.1, 23. P/4-14.1 Mala 3,14 Epb 4,18 Rom. 1,28 E/4719,14 E(0719,9 2, Thef . 2, 11

1,Cor.1,21,260-1 8,14

## Parts affected.

The minde.

Arift, in Metaph.

AH.17,14

R'51,18

The minde is here chiefely affected, more or lesse: and the rest of the faculties by consent. The minde by natures light hath some principles and common notions. (wind inum & warded with) in it: principia per se nota to immeta. Whereby God may bee knowne: but the minde is narrow and weake, ve oculus notine, ad lumen solits. Like the eye of an Oule, before the Sunnes beames. And it can onely know him in Communised non in particular in generall, but not in particular.

As that there is a God, God is to be worshipped, &c. are principles common, obscure, & imperfect as the men of Lystra knew that there was a God, by their common light. But they erred in the particular. because they would have sacrificed to Paul and Burnabas, The blinded minde may by reason attaine to this natural sight of God, but by much adoe, and by many helpes and remedies; by sew obtained, and a long time before it can be had: when it is gotten, it is with the mixture of many errors. And withhoulding of the trueth in unrighteous nesses. That without the supernatural remedies of grace to strengthen it and perfect it, it must still abide in darkenesse.

Causes,

VVantofihe: word. Pro.29,18 Romatosta Where there is no vision the people decay. How shall they beleeve in him, of whem they have not heards gnorance must remaine blinded, except the Lord send

send one: To open their eyes that they may turne from darknesses to light. It is true that man by the little remanent light of nature (beholding Gods hand in his workes) may somewhat know the dietie, power & wisdome therof. But no light of nature (were it never so well polished) can know God in (brist, as the Saniour of the world.

God justly denieth to many, the outward calling, and the outward meanes, God is knowne in Iurie, and he hath not done so to any nation. And God suffered the Gentiles in former times, to walke in their owne waies, Sometimes he graunts the outward meanes of word and facraments. but yet quite withholdeth the operation of his fpirit: whereby their true illumination might be wrought. Refuling to them, the piercing of the eare, the opening of the beart. By meanes he offereth grace to many, but doth not confer it, Conuincing them, because it pleaseth him: his will is iust. He may doe with his owne what pleaseth him. Goe and fay to his people, ye shall beare indeede but shall not understand, ye shall plainely see, and not perceive. The sonnes of Eli. obesed not the voice of their father, because the Lordwould flay them. God hath given them the spirit of lumber. God hath mingled amongest them the foirit of errors or giddine fe, Spiritus perturbatifimus (inquit Tremellius God hall fend them frong delustons. God in his wrath, not onely withhoulding the light of grace: but also most justly detracting the light of nature : he blind folds the eye of the vingodly, and hardneth their hearts. That they fee not with their eyes, and under stand with their bearts, that he might connert and heale them. And as it pleased not the Gentiles, to keepe God in their know. ledge: so God gane them ouer is: a'dexipor vir to a reprobate minde, that they might commit ram sadius ra things not convenient.

The divell takes the word out of the heart. As the God of this world, he blindeth the mindes of the infidels, that the light of the glorious Gospell, which is the image of God, should not shine unto them.

Original

A61,16,18

1.Cor. 1.14

Ged in inflice, Pfal,76 AH 14,16

Pfal.40.6

1507 6.9

Romatt 1/ay 29,9

2 7 bef. 2,21

10.13,4.

Rom . 1.18

Satan in malice

Originall sinne.

Original finne and corruption, that common roote and impure feminary: That finning finne, and cause of all spiritual diseases. Euch that body of sinne, and death, whose venome and tincture, like a petulent insection; hath spred it selfe, through the whole soule. And chiefely the minde.

Vanitie of minde

The mindes naturall impotencie, fleshly wisedome, and soolish vanitic, confirmeth the native blindnesse, and maketh it to grow. And causeth an acquired blindness to follow, that the eye may be more then starke blinde, and almost incurable, we are not able of our selves, as of our selves to thinke any good, but our ability is of the Lord. And the natural man is not capable of the things of the spirit. The world by wisedome knew not God, in the wisedome of God. The wisdome of the slesh is enmittie against God, for it is not subject to the law, neither can be. They become vaine in their thoughts. And the Gentiles walked in the vanitie of their mindes having their vaderstanding darkened.

1 Cor. 2, 14 Rom. 1.21 Rom. 8,7 1.Cor. 1.21.23 Rom. 1,21 E. 62,4.17

2-Cor.3,5

Hardnesse of heart also procureth the malicious and wilfull blindnesse: and a farther degree of acquired ignorance in these, that have their understanding darkned, or being strangers from the life of God, through the ignorace that is in them, because of the hardnes of their hearts.

Indutation

race that is in them, because of the hardnes of their hearts.

Many become blinde when fuligious vapours doe arise from the lower parts of the body, and blinde the

Epie.4,18

many become binde when full finds vapours doe arise from the lower parts of the body, and blinde the eyes. So lusts of the flesh, and their fumous and euaporating delights, ouercome the minde, that it cannot see. And if it have already any sparke of light, it darkeneth it is said of simple women laden with sinnes, and led with dinerse lusts, ever learning, and never comming to the knowledge of the trueth.

114.0,10

A dull and slacke shamefast carelesnesse, makes many to continew and grow in their ignorance. Multa scienda nesciuntur: aut sciendi incuria: aut discendi desidia, aut, inquirendi verecundia: & quidem huiusmodi, ignorantia excusationem non babet. Manie things that

should bee knowne, are vnknowne, either by negli-

Lufts.

2.Cor.3,7

Carelefneffe. Bern.in epift.

gence

gence to know, or fluggishaesse to learne, or shamefastnesse to enquire, and surely such ignorance hath no excuse.

## Signes and Symptomes.

HE that is thus blinded, and ignorant of the true God hath either impiously no God, or superstitiously too many Gods His heart is haughtie, and the viuall word of all his cogitations is, There is not a God. Or if he thinke more grauely on the matter, and acknowledgeth that there is a God, yet he denieth his prouidence, and prefence, and faith with his owne minde : God hath forgot, he hideth his face, he will not looke out, he will never search. He hath toward God no loue, no feare, no truft; because he knoweth him not. He either like an Athest neuer worships God, or else like the Atheneans, Ignoto Deo doethit ignorantly. As for godlinesse, he either denieth it, derideth it, or for gaine, doeth counterfeit it. No man getteth a palsie hand through a blinded eye. But the blinded minde hath a palfie heart, and is senselesse of finne and wrath, and the deafe ftroakes of a revenging conscience. His conscience euer fleepeth, or if it ftirre, he hath fleshly fongs enough to fing it affeepe againe. From the preludics of finnes, he commeth to a custome thereof : that at last he cannot repent, nor change his morian skinne, nor cleanse his leopard spots. He is wise to doe ill, and ignorant to doe good.

Sensualitie is his soueraigne, reason is his staue, religion is his drudge. If he proteste, he knoweth God, his workes will denie him. He hath no Christian vertues. As godlinesse iemperance, patience: He is a selselouer, be-

caule he feeth no better thing to loue,

In his prosperitie he thanketh fortune. In his mis or-

He is an Atheiff.

P(4.10,4 + 14,1

Pfal. 16,11

Secure,

Epbe.4.18,19

Impenitent. Ier. 13,23 Ier. 4,22

Senfuall, Tis,1,16

2 Pct.1.6

Prefumptuous.

tune

Mal. 3, 14. Ge 4.13

Incredulous
Pfa 10,6
Apoc., 18.7

Jer. 17,5

tune he curseth all, himselse and destinie, he is impatient or desperate. He thinketh of death and hell, either sencelesly like a beast, or desperately like a diuell. He thinketh that he hath skill enough, to make his owne fortune. He saith in his heart I shall not be moved. I six as a Queene. He countest the Gospell of the Kingdome but foolishnesse. He maketh slesh his arme. And his heart depatteth from God.

# Prognostickes.

Enfuing euils & finnes.

Heb 9,7

1-The 4,5

Bern Sup Cant.

1er. 4,2 & 9,3

1.Cor.15,3 4

Epbe.4,18

1-Pet.1.14

10.16,3 Ro,1,28

Bern, Sup. Cano 2.Tim. 2,26 Mal. 15,14

Gods plagues

E[a, 5, 13

Holez 4, 1, 6

E[ay 27, 11

2.7 hef. 1, 8

DLindenesse of minde and ignorance of God, doeth Dorecipitat men into many daungerous finnes, And therefore finnes are called Ignorances, and lusts of ig. norance. Ignorantia dei consumatio omnis peccati, Yca it will make a man (as a foole) proceede from worfe to worfe. From it springeth securitie and induration. The ig norant of God, ever fashioneth himselfe to the lusts of his ignorance. He will not spare to be a persecuter, yea he will count good of finne, because he knoweth not the father nor Christ. If he continue flubornely in this case, God will giue him ouer to a reprobate sence. Wherein the naturall light of reason shalbe extinguished; or to a desperate minde. Ex dei ignorantia venit desperatio. He is in the diuels snare to doe his will, and doeth become madde in fin. Hee cannot but fall into the ditch : and if the blinde leade him, they will both fall into the ditch.

This disease commonly bringeth on temporall plagues, causing destruction. It putteth a controversie betwixt God and man. It with houldeth Gods mercy, & draweth on his fierceiwrath. When the Lord lesus shall shew himselfe from heaven, with his mightie Angels, in slaming fire, rendring vengeance unto them, that doe not know

God,

God, and which obey not unto the Gospel of our Lord lefter Christ; which shall be punnished with enertasting perdition, from the presence of the Lord, and from the glorie of bis power.

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#### Curation and remedies.

Eshatis ignorant is of anynfound minde; & the chiefe intention must be to openhis blinded cies; but because some are ignorant both God, and of Christ, and the way of saluation in him. Some agains, know there is a God; but are ignorant of Christ and saluation. The first sort are Atheists; the second fort are Turkes, Iewes, Pagans, and a great part of these that will be called Christians.

With the first fort proceede per librum natura; with the other also per librum seriptura. With the former proceede by principles knowne to the natural light of hum me reason. And by a kinde of natural litheologie; wherein, the Booke is the world; the Schoole is the light of nature; the Scholler is man, as he is a man. But with the other proceede with principles know a to the light of faith, about (but not against) the light of reason, by a kinde of Supernatural Theologie: wherein the Booke is the Scriptures: The Schoole is the light of grace: The Disciple is a Christian man.

Of the light of nature some naturall principles remaine (as hath beene said) in see corruptissima, & interfese conturbatissima. So that this naturall light can bring nothing to perfection concerning mans felicity.

Interfese of Sod, he hath she wed it vnto them, that he may be knowne of God, he hath she wed it vnto them, that he may be knowne by this naturall theologie and light; as also by the sight of the creatures. But he cannot bee

Chiefe intentió,

3,Tim,3,26

Two forts of ig-

How to proceede with Atheifts,

Natural Theolo-

How to proceed with deniers of Christ. Supernaturall Theologie,

Light of nature is imperfect.
Arifina Metaph.,

1.Cor.2.14 Rom,1,19 It is a Padagogue to lead vs to the light of grace. known e by this light and fight, as a father reconciled to man in Christ, which is onely got by the supernatural light, fight and divine Theologie. By the natural we are led as by a pedagogue to know God, his godhead, goodnesse, wisdome, power, providence, some articles of our faith and ten commandements: and so fiely prepared to be taught by the supernatural Theologie.

Thou must vinderstand, that the knowledge of God is either meerely Naturall, Scripturall, or Spirituall.

Againe the naturallis either inbred, or acquired.
The inbred is engrafted naturally in the minds of all men, whereby, by principles naturally knowne, they may understand that there is a God Omnibus enim innaturally knowne, and complete in animo quasi in sulptum est esse Deos.

The acquired knowledge of God is gathered out of his workes and creatures as fo many Charatters, and footsteps of the deisie; imprinted every where, in every thing.

Cognitue ex opere, aspedu non cognitus ville.

And agame another faith:

Prasentemá, refert qualiber herba deum.

Confider God not by fight, but by his workes : as there is nor an herbe in the fielde but doth represent God : The sequens found our the glory of God; the greatness and brightnesse whereof infinuates to vs the power and glory of the worke-maifter yea all the creatures resemble the maichte of the Creator, as fo many Taciti laudatores & canori pracones. Aske now the beafts, they shall teach thee; and the fowles of the heanen, and they shall tell thee; or speake to the earth, and it Shall show thee; or the fishes of the fea, and they shall des clare unto thee; Who is ignorant of all the fe? but that the hand of the Lord hath made thefe. In whose hand is the Soule of enery lining thing, and the breath of all mankinde. The creatures are the booke of nature, as faid Antonino Eremita, who was found fault with for want of books: an (we-

The knowledge of God is three-fold.
The naturall is twofold.
The inbred.
Cic.lib.z.de nas.
Deer pag, 198.
The acquired.

Tertullianus,

Pfa.19.1

Nazianzenus orat: 2. de Pasch.fol.158 10b 12.7.8.96-10 answered the Philosopher. My booke, ô Philosopher, is where my symbor the nature of things created. In eis oum wisum est oracula Dei legere lices, est enimmihi liber in quo tres pagina lisera totidem; pagina suns, Calum, Aqua, Terra, litera suns, Stella, piscos, et omniaterrestria. Hinc o boni, Scio quicquid scio.

So that with thy inward light of nature, and the outward confideration of the heavens: thou maiest easily come to one acquired knowledge of God, by

their particulars following.

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Behold the firmament, the spheres, the planets, the starres, their greatnesse, their brightnesse, their swift-nesse, their order, their courses, their sure motions and forcible effects: Clamat Calum Deo, sum fecifi.

Behold the Sea, so bounded with the sand by the perpetuall decree that is cannot passe it, and though the waves thereof rage, yet can they not prevaile, though they

roare, yet can they not paffe ouer it ?

Behold the earth, so firme, so round, so fruitfull, so great, yet resting on an vnsensible point; and hanging in the aire. So that speake to the earth, and it shall answer thee: There is a God.

Behold thy selfe, a little world; and in thy bodie the members, the harmony, sympathy, sur ins and vies. And in thy soule, the faculties, their in clions. Thou must say, in God we line, we move and hand our being.

Behold in thy minde, the inbred principles and feminaries of all sciences and arts, differences of honesty and dishonesty: from which all lawes, constitutions of republicks; their propagation, desenses, and conservation doe spring.

Behold the just punishment that commonly followeth euil doers, according to the circumstance of time, place, person, instrument and manner.

Est profetto Dem qui, que nos gerimme auditque, videta.

Beholde the sting of conscience, even in those that

Niceph. 1.11, c.43 1 690. es its pag. 208.

By the inbred is the acquired light by the confideration of the Furnament.

Pfal 74, 16, & 136.5, & 148.6

August in Pfal.
193. tom.8 fol.
1737.
1er-5.21.23

Earth.

Iob.12. 8

Thy body.

Thy foule.

Sparkles of light,

Punishments of the wicked. Indg.1.7

Stings of con.

Harmony of the

Predictions,

This appeareth by the fimilitude of a ship.

A knock.

Thy felfe.

A tree.

An Indian

are were of immunes a pana. As in Alexander after the flaughter of Cliens: Nero after the killing of his mother.

Behold the order, progresse, and end of all causes, the whole harmonie of the valuerse; where there are so many contraries. And such a harmony amongst them: Omnia ab uno, omnia ad unum.

Behold the prediction of things future, the strange fignes and wonders that hath fallen out with their euents: proclaiming a higher power.

If thou behold a rigg'd and well-appareled shippe, in the sea comming to her haven port, and saire before the winde: wilt thou not soone conclude, there is a Governour within it that guides it: even so, likewise, maiest thou say, beholding this saire vniverse with all his ornaments, and continual motions; that there is an inward and supreame mover.

If thou looke to an horologe, the one wrest is mooued by the next wheele, that againe is moued by another wheele, and that yet by another till he come to the pace. And then thou must conclude, that a Crasts-man formed it and made all to moue, and he himselfe vnmoued.

If thou consider thy selfe, how thy veines from the lyuer serueth for nourishment. Thy nerues from the braine, serueth for mouing thy arteries from the heart, seruing for thy life, wherein perceiue a spirit, and by that a pulse, which for thy life thou canst not stay. Marke the wonders of thy braine, of thy heart and other noble parts, Absyra infectibies?

Doth not the tree that thy eye feeth, lead thy minde to the roote, under the earth unfeene? Doth not a Ri uer lead thy thoughts to the head, and first springs therof? And should not the Creatures lead thy minde to the Creator?

If thou enter into India, and in some new-found part there spie a Cottage; wilt thou not say here are

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selves or deceived by others, having soft mindes like waxe admitting any stampe : Columba farna a foolish doue. Some againe are of a selse conceit what we wifer in their owne conceit, then feauen men that can render a reason. The heart flattereth in secret, and the mouth doeth kiffe the hand. Hauing their minds filled with a complacent, ouerweaning opinion; and excludeth all opportunitie of better information. Like a vessell full of ill liquor, addmitteth no better; and some are so braine fick that they goe plaine mad in their opinion : and not ouly through an enfeebling of the minde, as the two former: but through an alienation, depravation, and perturbation thereof : with furie, rage, and beaftlike vnreasonablenesse; will thinke, reason, debate; conclude prepofteroufly, falfly and foolishly with themselves; al beit neuer fo great cuils should enfue. As was Balaams madneffe falfly imputed to Paul. They who are thus difcased, are like the raging waves of the sea, forming out their owne Chame.

Some are subject to audacious temerity, in defending their embraced imagined opinions: condemning and rejecting all as false, which they understand not, or like not, they have a good opinion of themselves. Of this fort are Hereticks, Sophists, Pedants; finding, or rather thinking with themselues, they have a speciall point of the spirit: and know more then the common fort. And so take vp an enraged folly, to reiest all opi-

nions, and fayings but their owne.

Some are subiect to a dinelish subtilty like vnto 2 E -Ismas the forcerer: b Inventers of euill. Of this fort are Arch-bereticks devisers of new opinions, and foolish vngodly fashions. Schismatickes, of whose owne braine commeth new in-bred opinions : which they most per tinaciously keepe with themselves, as oracles,

Some are subject to a pestilent humor; ever thirsting for a way, and a vent to their owne inuincible, and obflinate opinion, infecting others, that they may erre

1. Pet, 2, 10 Hofea 7,11 2.Pet,2,10 Pre-3,7-80.13,16 Pro. 16, 16 106,31,17

2 Pet 2.16 48,26,14 Ind. 12

· AE. 13,10 6 Rom.1, 30

Re4 1,15.30

2.Tim.2.17 Mat.24.24 1.Tim.4,1. Reu.2 with them. Nemo sibi tantum erat. So married to their owne opinions (as positive and affirmative dogmatists) they would have all the world ruled with their lawes: and tyrannically would have all subject to the scepter of their sayings. Whose words do fret like a canker deceiving others. And privily brings in damnable heresses. This is that Dostrine of divels. Learning and deepenesse of Sathan.

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#### Part affetted.

Imagination, Mind.

Gal 6. 3

The part affected is chiefly the imagination, the immediate seate of opinion: and consequently, the mind, that here is sauishly subject to phantase, and deceived by the owne imagination. If any man seem to him selfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

#### Caufes.

God deferts.

Rom. 1.28

2. The f.2.11 12 2. Cor. 4:4

Epbe. 1.2 Satan feduecth.

Any are left to themselues to follow the swing of their owne corruption. God neither restraineth nor renueth them; yea on some hee so reuengeth himselse, that because they so farre dishonored him: he deliuereth them up to a reprobate minde to doe these things that are not commenient. And because they would not beleeue: God shall send them strong delusions that they might beleene lies. As the God of this world blindes the minds of the insidels: So, hee worketh effectivally in the children of disobedience, enticing, helping, and surthering them to deuise their wickednesse.

Hee prouoked David to his ambitions and prefumptuous imaginations to number the people, as afterward hee confessed saying; I have done very foolifbly. Hee filled the heart of Ananias, that hee conceiued his lying, and facrilegious forgerie. Hee entred into Indas, and caused him to contriue treason against his Lord. The spirits of error teaching the doctrine of diuels and Satans deepnesse.

Want of teaching and instruction, or else an euill one, causing a sworne, obstinate, prejudicate preuention of imagination; wherewith the minde is made mad. They are as if they were wounded in the head : if lear. ning be joined (which puffeth vp) it bringeth with it temerity, presumption and sometimes armes to defend that anticipated opinion. Learning is a flaffe that cach | Courr. wifd. one cannot handle : being ill handled, it maketh weake and ficke spirits more foolish, but polisheth the naturall, whole, and good spirit: The weake spirit is like a weak Romake for strong meate, a weake arme for a strong staffe, and causeth (when learning meeteth with it) Pedantisme.

Imitation of publick yse and custome, received supersition, and examples. The eyes of a foole are in the corners of the world. The great beaten way doth eafily deceive, it hath great shewe of good, that is approved by all. We follow examples with emulation, because of our popular facility and vulgar infirmity. The first impression being once gotten, encreasing and fastening on the minde: by the multitude of beleeuers, witnesses, yeeres and authorities, he suffereth himselfe As a cloud to be carried about with the winde, or with a tempest. Infanientis patrocinium insanientium est turba.

The braines distemper, moist soft and groffe, caufeth popular foolish simplicity, and brutishnesse. But if the distemper be hot and drie, it causeth an audacious & vicious foolishnes: the one is fire, the other is water. If

1.Chron. 21.1.8. A4.5.3

I.Tim.4.I Revel.2.24

VVant of inftrudion.

Ill examples Ier.10.3 Pro.17, 24

A diftempered braine. Pro. 26.16.

there-

Mars,l.to Passions. 2,Pet.3,9

Eccle [.7,9

Complacencie.

Pie.17.15. 4.15

Corruption,

2 Til. 1, 5,

1.Cor. 2.14

7(om. 8, 7

5 Gcm. 8, 21

4 Mat. 15, 19

1cre. 17, 9

Epb. 4, 17. Rö, 1, 21

2.Cor. 3, 20

2.Tim. 3, 8

4.Tim. 3, 8

therewithit be tinctured with any euil quality, the imaginations are the worfe.

Abderitana postora plebis habes.

Passionate and violent affection, corrupted with prejudice to the judgement, enforceth it to the thing defired, or designed. And maketh a man mad, if hee be contradicted. Oppression maketh a wise-man mad. Hee misinterprets all things, makes all to f rue his owne designes. Hee maintaineth ill causes, followeth his lusts, and statereth ill persons. He partially overfulleth his owne minde (alreadie tainted and preoccupated with particular prejudices) and lacketh indifferency of judgement. He maketh himselse imaginative opinionative, esteeming both himselse and others more, by the outward goods of fortune, then by the inward of nature, vertue, or grace. He considereth all things more in their shew, then substance, and looketh to them, and liketh them in their painted faces and salse ends.

When he setteth himselfe in himselfe, hee conceites well of himselfe, and thinkes no man comparable to himselfe, and his owne imagination. Caring to bring his owne credit, profit, and pleasure to his owne dore, and measuring of others by his owne foot. He conceitethathigh conceit of his own selfe conceit He scorneth to go the common or even road. He affects singularity or sensuality, and breedeth a man opinion and fond imagination, wherein he greatly delighteth. The way of a foole is right in his onne eyes. And foolishnesse is a ione to

bim.

The minde is naturally impure, so that even b from the childhood, e it doth nothing but imagine wickednes. Imagina io is strong, reason weak, the coscience is sleeping: the affections are so insolent: and the senses are such solicitours: That the poore vaine minde is easily more & more corrupted: wrapped in error, and made mad in the owne folly. It this acquired corruption a ise (as it doth ost in a childe of the duel from vulgar corruption

to

# Madneffe of minde.

65

to the gall of bitternesse, and bond of iniquitie. It will make the madnesse the greater: and will produce the more furious thoughts, so that the mad minde will become full of all subsistie and mischiefe.

vith

debe lee

ne is h 42.8,23

AA.3,10

### Signes and Symptomes.

Strange are the fignes and symptomes of this madnes and foolishnesse: according as are the kindes and degrees of impieties ioined therewith. The wicked in their Atheisms thinke alwaies there is no God. The foole hath said in his heart there is no God. He thinketh how should God know? can he judge? God hideth away his face, and will neuer see, and the Lord shall not see: saying, who seeth vs? who knowers vs? God hath forgotten, he hideth his face, and he shall not see, he doeth neither good nor euill.

Paganisme holdeth a plurality of the deitie. Turcisme houldeth an vnity in the deitie, but denieth the trinitie. Indaisme affirmeth both the deitie and trinity, but secludes Christ. Papisme acknowledgeth both dietie and trinitie, but in the meane time exalts it selfer aboue all that is called God, or is worshipped. Machanelisme thinkes piety but pollicy. He sayeth depart from vs, we will not the knowledge of thy waies, who is the Almighty that we should serve him? we will not walke in thy waies. It is a vaine thing to worship God, what

profit shall I have if I pray voto God?

The Epicure (aieth I shall have peace though I walke in the stubbornenesse of my heart. He blesseth himselfe in sinne. He putteth farre away the cuill day, and approcheth to the seat of iniquitie. He walkes after his lusts, and sayeth, where is the promise of his comming. He saieth in his heart I shall never be moved, nor be in F danger:

Atheilme.

P[al.10,4 P[al.14,1 10b.22,12,13 P[1l.94.7 E[a.29,15

Paganisme.

P[44,10,11

Iudailme. Papifme. 2.Thef.2.4

Machauelifme, lob 21 .14,15 lcr.6,16

Epicurisme
Deut. 19, 19, 10
Ps4110,3
Amos, 6,4
2, Pet 3,4

Pfal.10,6

Pfal.30.6

Luk 12,19

ler.2,35 Revel.3,17 ler.8.6

Prefumption.
Luly.18,12
10,16, 2
E(ay.14,13
Zeph.2,15
Revel.18.7
Daniel.3,15
Exad.5 2
2,Tbef.2.4

Diftrest.

P[al.31,11
P[al.116,21
P[a.78.19.10
200,16,9
P[al.77 7
VVickednesse.

L[a.56,4,5

10b.15,35 Pfal.7,14:

Foolishmeste. Pro.17 Pro.15,12&12,19 & 10,13 & 13,16 & 14,9 & 24.7.9 danger: Because ye have said, wee have made a covenant with death, and with hell wee are at agreement, though a scourge runne over, and passe through, it shall not come at vs: for we have made salshood our resuge, and vnder vanity are we hid. And in my prosperity I said I shall never be moved. And I will say to my soule, soule, thou hast much goods laid vp for many yeeres: live at ease, eate, drinke, and take thy passime. I am guiltlesse, surely his wrath shall turne from me. I am rich and neede nothing. What have I done.

The presumptuous saith, I thanke thee that I am not as other men are, or as this Publican. Who so ever killeth you, shall thinke that he doeth God good service. I will ascend into heaven, and exalt my throne above the stars. I am, and there is none beside mee. I six as Queene and am no widdow, and shall see no mourning. Who is that God that can deliver you out of my hand? Who is the Lord that I should heare his voice and let I srael goe? He exalts himselse above all that is called God or worshipped?

The diffrustfull saith, I said in mine haft, I am east out of thy sight. I said in my feare all men are liers. Can God prouide a table for vs in the wildernesse? can hee give bread and flesh for his people? God hateth me. Hath

God forgotten to be mercifull?

Hereupon followeth the deuifing and conceiuing of all finnes. They conceiue mischiefe, and bring forth imquity. They hatch cockatrice egs, and weaue the spiders web. They conceiue mischiefe, and bring forth vanity. And their bellie hath prepared deceit. He trauelleth with wickednesses hath conceiued mischiefe, but shall bring fourthalie.

They are made fooles, & despise instruction, they think they holde the trueth in their sleenes. They lone their foolishnesse. Their waies are right in their owne eyes, and it is passime to them to doe wickedly. They make a mocko of sin, Wisedome is hid from them. Their wickcoucment, t (hall

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ed thought is a finne. Stultitia multis affettibus & fanifimis subdita eft. Their heart is at their left hand, they feede themselves with dreames, their chaunce is the winde, they catch'at a fhadow, they weary themselves, and a moate at the last is the hire of their daies worke. Then they loath themselues. Omnie stultitia laborat fastidio (wi. Their life is neuer fetled, Seultitia femper incipit vinere.

Sever . Ipift. 16 Eccle.19-1

1. Sem.11.14 Semic. Epift. 10 Senec. Epift,13

# Prognostickes.

He whole world almost is made mad, with furious imagination, and madneffe of minde: wherein it lieth.liueth, and dieth. It is a lwift river, that carrieth all with it. Pro superi quantum mortalia pettora caca nothis habent. The fpiritteftifieth that in the latter times fome Shall give beede to doctrines of dinels.

From it proceedes all mischife, confusions, disorders, inordinate passions and troubles. Resisting of the trueth. ambition, concupiscence, obstinacie, presumption, nouelties, rebellions, disobedience, treason, herefies, fedition, hypocrific, contempt of God and of his word:impenetency, multitude of religions, superfition, idolatry, paganisme, epicurisme. The most generall and fearefull cogitations, and alterations of Churches, kingdomes, armies, battels and murthers,

Ir makes much euill arise of times from light, ridiculous and vaine conceited imaginations and opinions: witnesse the warres of Troy, and Greece, Of Sylla and Marins. Cafar and Pompey. Augustus and Antonius. The Poets fignifie as much, when they fer all Greece and Afia on fire for an Aple, Imagination many times maketh the accident touch more nor the principall the circumstance more then the cause or subject. The robe of

Vniverfallficknes

1.Tim.4.1

Enfuing evils. 1,Tim.3,9

Rifing vron light grounds.

Charrwild.

Cafar

# Madneffe of minde.

A'care danges

Cic. 4. Tufcul. B. Toomas. Pro. 26, 12 2. Tim. 3, 9

Plagues. Esay 5,21

Pro.1,34
Greeor in moral.
eb.bab.cifl.8.cant.
qvi ea.
Pro.3,35
Pro.10,14 & 18.7
Eccle.5.3
Lub.12,20
2.Sam 17,33
Mat 25

Cafar troubled Rome more nor his death.

This diea fe fo long as it reigneth in a man it maketh all admonitions, instructions and corrections ineffectuall, Omnes stulti in faniunt, pertinacia qui errant, non funt facile curabiles. If a man be wise in his owne conceit, there is more hope of a foole nor of him. The almightie will not regard them. They shall premaile no longer, for their madnesse shall bee made euident to all men. Woe unto them that are wise in their owne eyes, and prudent in their owne fight. Ease and pro sperity flaseth the foole. Quicunque Aultus est in culpa, erit sapiens in pana, fooles shall inberit dishonour though they be exalted. The month of the foole is present destruction, and his lips are a snare for his soule. God delighteth not in fooles. O foole, this night will they fetch away thy foule from thee : God turned the wisedome of Achitophell to foolishnesse, the foolish virgins were excluded.

#### Curation & Remedies.

Instruction in the

2.Tim.3,15

Epbe. 6 4
Pro. 22, 6
Shan vulgar fenfuall opinions,
Pro. 30, 32

The fowing of the seedes of grace in the mindes of the youth, that they may be numbed in the faith by carefull instruction and holy education serveth much to shun this madnesse. Thus was Timothy prevented by Lois and Cunnince having learned the holy scriptures of an infant. When they come to more maturity, they must be nurtured in religion. And (if neede be) exercised by correction, folly is bound in the heart of a childe, but the rod of teaching will drive it away from him. Teach a childe in the trade of his way, and when he is old hee will not depart from it.

If thou hast beene foolish in listing thy selfe up, and if thou hast thought wickedly, lay thy kand upon thy mouth. And hereaster be not caried with the streams and swift

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river of generall madnesse, Follow not the senses, or worlds furie. Regard not their applause, although re- Charrons wifd. cained without contradiction. Respect not morefenfuality or vtility, then pietie or veritie: according to the worlds cultorne. Setle not thy felfe in common conceits, and be norpræoccupated by a publicke and vulgar embracement of folly, received with appplause and delectation of sence. Suspect what socuer pleaseth, andis approued by the people. Whatsoeu r thou feeft the world esteeme most of, esteeme thou the leffe of it Quis placere potest populo cui placet virtus? Who can please the people, if he be pleased with vertue. Sapiens non it qua populus, sed vt sydera mundi contrarium iter intendent. The wife man goeth not whether the people goe: but like the worlds flarres, they walke a contrary courfe. Disburden thy minde of fleshly and popular imaginatios. Tranellers choose not the fairest & trimmest waies, but the neerest, though mirie & vneuen.

Make thy felfe firme and constant, bee of a quicke cleere spirit, strong, solide, and firme iudgement. Examine all things that occurre: feeke the causes, motiues, natures, ends, even to the roote. Be of the schole of Sotrates and Plate, modest, sober, tlayed, considering more the verity and realty of things, then the superficiall vtility. Set thy minde at liberty, and take on a noble mag nificke vniuerfality. Remember there are a thousand lies, for one trueth : and a thousand imagined opinions, of one thing : whereof one, is onely true. Bufie thy rea. fon in judging and trying the trueft. Thinke thy felfe emptie enough to receive knowledge enough. Sufpect a nouell opinion of vntrueth. And because it falleth out (not seldome) that the trueth is scattered into sundric and diverse branches of contrary opinions, through ignorance vehemently intended, like a little moulten gould confused amongest the ruines of a burnt house: which must be fearched out from heapes of much super fluous afhes. Thou must therefore take the more paines,

Be folide in indgement, by trying the trueth

Charrons wild

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Ground thy religion, onely on the Scriptures.
2.7 in. 3, 15, 16, 17
4, 2, 3, 4
Revel. 1, 5
Ro 12, 3, 4 15, 40
10, 5, 3, 9, A6: 17

Paith

110 5,39

Pro.3.5,6,7

Other belpes Heb.4,12.1. Co.14 15 & Car. TO, 5 Pfal, 20 18 Phil.4,8 Pfal. 119.55.97 08,5.9 A# 8.12 7. Thef. 5,22 P(0.14,22 Pro. 15,26 Epbe 4,29 Pro.4,23 10b.31,1 Pfa.119 1.Thef. 5:19 P[al. 25.1

in the fearch of it : and endeuour much skill in fin-

As for mareers of religion and faluation : count all opinions vaine, and reacht them : and holde thee onely with the Scriptures, which are one y, Able to make a man wife to saluation. And that onely and true testificat of that faithfull witnesse; Presume not to understand above that which is meete to understand. Search the Scriptures Vbi fpiritus testatur, scriptura contestatur, ecelefia subreftagur. Where the spirit testifieth, the fcripe tures contestifieth, and the Church vndertestifieth The Scripture should be deere to vs, because it is A tali & talis, that is from such a one as God : and such like in it felfe; conteining such excellent things. Concerning the which, Sit fides rationis fepulchrum: Noli intelligere ut credas sed crede vt intelligas: fidei merces est intelectus. Let faith be the sepulcher of reason, vnderstand not that thou maist beleeue, but beleeue that thou maiest vnderstand: for the revenew of faith is vnderstanding. Trust in the Lord with all thine heart, and leane not into thine owne wifdome. In all thy wases acknowledge him, and he shall direct thy waies Be not wife in thine owne eyes : but feare the Lord and depart from enill. Vie the word diligently, to call down thy mad imaginations, and establish thy thoughts by counfell, Meditate on God himselfe, on his workes, on his word, on thy owne waies. Imprint his feare into thy heart, whereby thou maiest haue that wisdome from aboue, both begunne in thee, and finished, and that thy madneffe may be thereby fully cured.

Praier availeth much herein, both that thy bad euill thoughts may be pardoned: And that in times comming they may be prevented: confidering alwaies that they doe erre that imagine euil, and the thoughts of the wicked are an abomination to the Lord. Craue to be repued in the spirit of your minde.

Guard thy heart aboue all: Make a couenant with thy fences: Quench not the spirit: Lift vp thy heart to Goes

Draw

eDraw neere to him: Haue thy conversation in heaaen: Esteeme all things losse; yea to bee drosse and dung in regard of Christ: He that hath in himselfe this hope, purifieth himselfe, as God is pure.

The consideration of death availeth much herein Examples hereof is Achab: and Ninine. The consideration also of the last judgement. Achab and Ninene at the hearing of death & destruction changed their madnesse, and submitted themselves to God. Paul thought it the fittest physicke for Felix madnesse to dispute be-

fore him of the judgement to come: which made him

Deut.32,19 King.31,17 Ionab-3,5,6 Eccle.11,9 All, 24,16

Ja. 4.8

Pbil.3,10

P bil. 3,8

10.1,3

CHAP. V.

Euill heart of increduli ie.

Heb. 3. 12. Take heed of the enill heart of in-



tremble.

11

Ncredulity, is not only a simple want, or a privation of faith, but therewithall a peruerse disposition, whereby we are unsit to thinke a good thought, we are vaine in our thoughts, and are ready to account the wisdome of Godbut foolsh-

nesse, our wisdome being enmity aginst God: where to shewe the greatnesse thereof the Apostle vieth the abstract words foolishnesse, and enmity.

Incredulitie, when a man either beleeueth not the Incretweth of the promises of grace ingeneral (11 311) or else, rall.

Incredulity is a peruerle disposition.

2.Cor.3,9 Epha.4,17 Ro.8,6,7

Incredulity genea

Or Speciall.

Incredulity ges

1,Tim.1,3

Incredulity spea ciall 1. wore Ro. 2,20. & 1.Cor.13. 2 Lub.12,47 2 Thes. 2,10 Lub.4,22,28 16 2,19. 10.10.38

Incredulity Ipcaciail 2.
Ro.3, 17
Ro.7, 16
Empani Ro.2, 17
Heb. 10, 26 & 2.Pel.2, 20

Ezecb.33.31.33

Mark 16,10 Ad. 8,13

Habac, 6.9

Incredulity spe-

Mar. 6, 14

Incredulity generall, is when the incredulous hath neither the cognition, approbation, nor appropriation of the trueth of grace: That is, when neither minde nor heart condescendeth thereto, nor believe th therein: as was Pauls incredulty before his conversion.

Incredulity speciallis, 1. When the incredulous have the knowledge of the trueth, but in the meane time approue it not, nor like it. They receive not the lone of the trueth. And this is the historical faith, or, dead faith, and which is nothing but meere incredulity: because they know the trueth and distaine it; it is common to the divels, who beleeve and tremble.

Or elfe, 2. When the incredulous bath in his mind, both a knowledge of the trueth, as it is true; and an approbation thereof, conferting that it is good : But thorough his incredulity, wanteth a particular application, and approbation of it in the heart; not applying the gracious true promises of mercy to himselse particularly. This is that temporary faith own one rayor which fillremaineth incredulity; because hee knoweth and loueth the trueth: bur yet he makes not true vie thereof, in applying it to the heart. And this is in many reprobates, knowing the word and accounting the word fweet, A. mationis canticum fuauissimum, as a louing song, and do no more : But heareth gladly, as Herod did, and Simon Magus, whereupon proceedeth oft-times that gust, or taste of the celestiall gift, and power of the world to come without possession thereof in the heart,

3. Or else the incredulous hath both the illumination, and approbation of the minde, as also the appropriation of the heart; but therewithall some incredulity and doubting. As the Childes weeping father said; Lord I believe, helpemine webeliese: And this is proper to weak Christians, an infirmity and descend which they daily la-

ment, and would faine have amended: having this their true faving vnhypocriticall faith mingled with doubting: and yet this doubting not being of the nature of their faith, as the former incredulities are, of the nature of the dead and temporall faith. Nay, this doubting mingled with the faving faith, is not an infirmity of the faith; but a fruite of the part vnregenerate, and is opposed to faith.

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But because this doubting and portion of opposed incredulitio, reigneth not our the elect, as the former sort doe: The elect are not called incredulous, no nor vnfaithfull; neither doth God lay it to their charge, if they labour and striue against it, to haue it amended.

It is not of the nature of faith,

It reigneth not

None are chars ged with it.

## Part affected.

The part affected is 1. the minde, in the understanding thereof wanting illumination, and notice of the truth: and in indgement thereof wanting a consent to the truth, that it is good, a. The heart that will not or cannot make a particular election to it selfe of the truth of grace: nor apprehend, apply or appropriate the same to it selfe, in a certain estime singular manner, as the one proper pertinent good. And by a sympathic both the minde and the conscience are defiled.

Mind.

Hears,

Tit 1.19, Conference.

### Caufes.

Boundance of worldly meanes: a choaking the word with cares, with riches with voluptuous li-

Worldlineffe.

M.11.13,18

VV ant of the

Ro.10,14

God punishing Re. 11,32 Ia. 12,40

2,7 bef.2,11

Saran blinding.

3.Tim.2,26

Epbe. 1.2 Luk. 8,12 Luk. 22,31

VVilful ignorace

1.Tim.1,13 2.Cor.3,14

VVisiome of the flesh tied to 1, Cor. 3, 20. Ro. 8, 7 L. Cor. 2 14 Reason Sence. 10.20, 35

uing. As also tribulation and persecution, with loss of worldly estate, making the heart faint, keeps the heart under incredulity.

Want of instruction, by the preaching and hearing of the word. For, how can they believe in him of whom they have not heard. And in place of instruction: deception of the heart, with entising words of Phylosophy, tradicions and rudiments of the world, Subtile wildome, vaine supersticion and old ceremonies.

God in his righteous iudgement hath shut up alin unbeliefe. He hath blinded their eyes, and hardned their hearts that they should not see with their eyes, nor understand with their bearts, and should be converted, and I should heale them. Because they received not the love of the trueth, God shall give them strong delusion to trust lies.

The dinel, The God of this world hath blinded the mindes of the infidels, that the light of the glorious Gospell of Iesus Christ, which is the image of God, should not shine unto them. In whose share they are and of whom they are taken prisoners to doe his will. And worketh in them, as in the children of disobedience. Taking away the word out of their hearts, least they should believe. And doeth winnow them as wheate.

That peruerse ignorance of the trueth, which they willingly know not. As Paul before his conversion, was a persecuter and did it ignorantly through vnbeliese. This is that wave ware the true that remaineth vntaken away!

The wildome of the flesh is enmity against God. The naturall man perceineth not the things of the spirit of God: for they are foolishnesse to him. Here reason, nature and sence is too much regarded: as if all veritie were confined within them. The Capernaits said, how can this man give us his slesh to eate? And Thomas said, Except I see in his hands the print of the nailes, and put my singer into the print of the nailes, and put mine hand into his side, I will not believe it. But Christ said unto him, after hee had seene

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and felt, Because thou baft seene me, thou beleeneft : blesfed are they that have not seene, and have beleeved Here alfo our owne imaginations, caufeth vs count the word a fained thing. Wilfull opinion also (awdatua) and complacencie in a lying error Eufanouille is es afines men pleafing themselves in vnrighteousnesse, mightely preuaileth: as we fee amongst all Pagans, Turks, Papifts, Athiefts. Natunt credere ne errasse videantur, they will not beleeue leaft they should seeme to have erred.

The gall of birternesse and bond of iniquitie, wholly replenishing and intangling the heart, neuer permits the heart to imbrace the true faith : but ftill caufeth it to be incredulous, or at leaft to beleeue hypocritically. Wherin the heart is not right in the fight of God. As was in Symon mague. This is that heart full of all subtilty and all mischiefe. The word jatignia is such an euill temper of the heart, whereby it is so prompt, malapert, malicious, secure and fraudulent & that it admitteth no sparke of grace, but is most bent to all iniquitie. As was into Elymathe forcerer, This is that euill heart of incredulity, euill by nature, but much more made euil by an acquired habit of finnes. Deceitfulneffe lying therein, or it returning to the vomit, and repuffeffed with feuen more euill Spirits.

10.30,19

Imagination E (4) 65,2 Lug. 24,11 Opinion

A malicious bart full of euil AH 8,11,31.23

AA 10,13

Heb.3,13

Ibid. v. 12 3,Pel.3,31 Lug 11,26

## Signes of Symptomes.

He incredulous counts of the wisedome of God, the visidome of the greatest foolishnesse: they will beleeve nothing but Beh. that which either nature, fence, or reason will declare and take vp: And they thinke there is no credible verity, that is not confined in one of thefe three.

Some will not heare, but flop their care at the word, and are in furious rage against it : counting Preachers Bablers

Contempt of the word Pfat 58,45 AR. 17.18

10.5,38
1.Tum.1,13
AE. 17,5,2.Thef.
3,2
AE. 19,9
Doubting.
19,10
A21.17,17
Luk 12,29
1a 1,6

Ro. 14,23

Hypocrifie,
Epicurifine
Despetation
2. Th {2,12}
Heb 10 38
P/a! 106,24
Mar. 13,54,58
2 Kine. 7,2
Heb. 3,12
Heb. 14,4\$ Ro.10
14
Ict. 5,23

Bablers. Or if they heare the word, it abide the not in them. They will be perfecteors of it. And moved thereto by enuie. They become hardned, disobedient, and speake enill of the way of the Lord.

They make God a lyer, they are crooked, their hearts are full of doubting. They hang in the aire like Meteors carried about with every winde. And are like to a wave on the fea, toff of the winde and carried away. Their doubting are both condemning, and condemned: and

directly opposed to faith.

Infidelity hath euer attending her, either an hypocriticall show, Epicurian concempt of God or else a iudaicall desperation. The incredulous haue pleasure in vnrightcousnesse. They are euer withdrawing themselues from God. They spare not to contemne heaueu, Christ, and Gods power. They fall from God; they call not vpon him. Their heart is rebellious, they depart and goe. They have no resolution to seare God.

# Prognostickes

Cafe dangerous
1.7; n,1,3
AG: 8,23
Leffe dangerous
Luk.22,31
Re.11,29
2.Pet 1,4,10

Punishments, Mark 9,9 10.16;8 Tit. 1;19 Luk 1,20 IF incredulitie proceede of meere ignorance, there is some hope of helpe: But if it becaccompanied with malice, and knowledge: with the gall of bitternesse and bond of iniquitie. There is so much the lesse hope.

There is great esperance of him that is Gods childe: (albeit his true faith be oppressed for the present time by incredulous doubtings.) And that because of Christs intercession, and constant gifts. If they will diligently vie the meanes of the strengthning of their weake faith.

The greatest infidels may be spared for a space, but at last Christ will reproue them, because they beleeve not in him: there is nothing pure to them: For vibelieued

Zacharias

Zacharias was made dumbe. The people for vnbeliefe were not fuffered to come into the promifed lad. They that believe not shall not be established.

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If they remaine incredulous, to the end: they must die in their sinnes, and bee hindered of the worke of mercie. They shall be lost, broken off from the true ohue, an euill portion abideth them? They shall vanish like a puffed-vp buble of water. To them that disobey the trueth shall be indignation.

He that will not believe shall be damned, destruction shall be poon them: and flaming vengeance. And he shall have his portion in that lake that burneth with fire and brimstone. And all they shall be damned, which believed not the trueth, but had pleasure in vnrighteousnesse.

Curation and remedies.

In thy curing of incredulitie, this caution would bee observed, If it be like a Pagans incredulitie. Thou must begin thy cure at naturall principles, out of Philosophy, and nature. If it be like a Iewes incredulitie, deale with him at the first: with principles and grounds out of the old testament. If it bee like the incredulity of a common Christian: deale with him with grounds out of the Euangelists. A Pagan denieth all Scripture. A Iew denieth the new testament. An Insidell Christian denieth the trueth and grace of the new testament to belong to himselse in particular. A Pagan admitteth onely the light of nature, reason, and stories. A Iew admitteth onely the old Testament. A Christian admitteth the whole Scripture.

Consider that veritie is more ample then nature, sence and reason, can reach to. For as there are naturall verities: there are also supernaturall verities, that are inuisible.

Heb.3, 19

Damnation 1a.8.24
Mat., 3,58
2. Cor 4-3
Re.11.17,10
Luk.12,46
Habsc.2.4
Ro 2,8
Damnation
Mark 16,16
Re.14,13
Iud.,
2. The 18
Recul. 21,8
2 Tbrf. 2,12

Cautions for diuerfe infidels,

Remedies agamft generall incredulity. Verity natural & fupernaturall. Verity compared with (enfe,nature and reason.

Submit reason to

Example.

Rem 1,20

Example

fible, yet credible : whereof reason is not capable, till they be reuealed, But being reuealed, reason vnderstandeth them, and approueth them, like vnto the eye, that in darkenesse seeth nothing : but when the sunne is rifen, and fhineth, it reuealeth and manifesteth all visible things to the eye: Nature and fence are reasons servants: andreason is verities handmaid. Veritie enlightneth reason, and reason roborates verity : reason will not reiect faith, but reason declareth that there are many things beyond reasons capacitie, and natures limits; and therefore to be beleeved. Thou must not say this, or that, is not agrecable to nature, sence, or reason; therefore I will not beleeue it. For this is to imprison veritie within nature, sence, and reason. Et cum ratione insanire. Therefore learne to submit reason to veritie, and that is to beleeue, and thou shalt finde faith to be the end and farthest horizon of reason.

For example.

1. Nature saieth. Nothing can be moned of it selfe.

2. Sence saieth. The heaven's are moved.

3. Reason Saieth. Therefore they are moned of another.

4. Faith saieth. This other is God. And I beleeue the same as it is written in the Scriptures, Pfalme. 148.6.

The, 1.2.3. are naturall verities, the 4. a supernaturall veritie. For the innisible things of God, that is, his eternall power and godhead, are seene by the creation of the world, being considered in his workes.

Another example.

1. Nature faicth. Of nothing, naught but nothing, can be made, by nature.

2. Historicand sence say. Of nothing, year even of contraries, Christ made great things.

3. Reason saieth. He wrought therefore by a vertue and power abone nature: to wit, his ainine power or dinimitie.

4. Fairb faieth. I beleene, be is both God and man as it

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is written, Philip.3.6.7.

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The first is a naturall verity, the second an historical & sensible verity, the third areasonable verity, the fourth

is aboue all thefe, a heavenly verity.

And consequently, because God cannot lie, it followeth, that the Scripture of God conteineh persect verity. And that all that is written therein, is to be belieued. Against insidels reass is to be vsed as a Padagogne to bring them to the schoole of faith. Reason out of nature kindleth vp little sparks, which theologie turnes into great slames, to give light vnto faith. Reason and testimonies have great force, to induce insidels. Ratio tests vnnu est, & satis locuples: testimon numerouest ratio multiplex, reason is one witnesse sufficient enough, the number of witnesses, is a manifold-reason.

Here publike preaching, private conference and exhortation have great force. Thou art to be allured to give attentive eare; to lay aside all prejudicial opinions, out of thy demented minde. And all perverse affections, out of thy euill heart. That thy thoughts wander not: that thou abridge thy lusts, omit thy customable sinnes: and with great simplicity, like a new borne babe defire the sincere milke of the word, still vsing the outward meanes, and organs: as a pedagogie to faith. Thou maist with counsell, exhortations, and perswasions, be moved doe all this before that thou get faith.

Thou must be wistly exchimulate in thy conscience, affraid with damnationand caused by all meanes to have a generall desire and liking of saluation, which will make thee the more willing to heare, learne and meditate: vn-till the time it shall please God, after this planting and watering to give the encrease, to open thy heart: and from above to send downe vponthee, that undion of the Spirit.

And still remember in thy heart, that God hath decreed in his counsell, promised in his word, and by ordinary and continual practise is accustomed to be get

Reason is de infidels pedagogue.

Asalfo tellimony

Allurchim to vie the messes, Ro.10,14 1. Cor.14,14 1. Cor.1,11 16b.43.4. Heb.3.13, 1. Pet.3,2

1.7 im.3,7 Ames,8,11,12

Remedies again t speciall incredulity.

1,John,1,37

The meanes are profitable,

Remediet to roote out incredulity, and to be get true faith,

Preparation of the minde.

Sin is an intollera ble burden.

A fight of fin by the confideration of the law, Of Gods inflice-10b.15,15 10b.4-18.19

10b.15,5 Efay 6 Efay 64,6 faith in his owne, by their meanes: lawfully and diligently vied: In the doing whereof vpon thy part there is no merit of mercy: nor preuenting of grace. That as faith is not had, but by the power of Gods grace, it is not had ordinary, but by that meanes. Non fine organo anditus, fine vilo merito anditus.

By their meanes diligently vsed, thou maiest be induced to know and lone the trueth of grace: but the greater dissillation of grace to it felse, which appropriate the trueth of grace to it felse, which appropriation of grace and Christ, to the heart, is the very heart and life of true faith. Dead and temporall faith are so called, as a dead man is called a man cum adiestione, for in them both (although the minde be affected with illumination and approbation) the heart remaineth vnder incredulity. As he that hath an empty stomacke, all the while that he both seeth meate, tasteth it, chaweth it, abideth still vnder samine: vntill he eate the meate swallow and digest it.

There must be therefore some remedies set downe to cure and helpe incredulity, as well in the heart as in the minde. And that saith may be in the heart, as in the minde. First thou must prepare thy minde, considering thy sinne. 1. To be intollerable in it selfe, 2. But pardonable before God. As for the vosupportable burden of sinne, that thou maiest both see it, and seeleit: And

dispaire of thy owne ftrength.

Looke into the glasse of the persect Law of liberty to see thy owne filthy spots. Secondly, meditate on the institute of God: In whose presence the heavens are not cleane: He laid folly upon his Angels. How much more on them that dwell in houses of clay: He found no stedfassensses in his Saints. How much more is man abhominable and filthy: that drinketh in iniquity like water. The Angels are ashamed in his presence; and his Prophets tremble before him. Our best rightcousnesses is like a polluted Oloth. Thirdly, meditate on the last sudgements, where

count of all must be rendered: of deedes, words and secret thoughts. The judge knoweth the heart. He acquiteth not the guilty, nor respecteth persons. He is not pleased with pretences: pacified with excuses, nor corrupted with bribes.

Consider thy horrible guiltines, Gods infinite wrath; sinnes endlesse torment; Judgement lying at thy doores, the lawes curses, the heavens shut, hell prepared, and all the creatures armed against thee. God striking without, the conscience gnawing within, vntill with good Iosiae thy hart melt within thee, even til it rent, & be pricked, Lamet for the offence of him. Who thou hast peirced, as one is sory for his first born: cout sin a heavy burde: cty, Owretched mathat I amwho shall deliver me from this body of death;

Despaire of thy owne strength, consider there is no remedy, but either to perish, or else with the prodigall childe to runne home to thy so gratious a father. Count the burden of sinne intollerable, till thou be eased, and

freely and fully pardoned.

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Thinke not thy finne vnpardonable, for euen finnes committed, after repentance are pardonable: as may appeare by the example of David and Peter. As also finnes committed of knowledge : for every finne and blaspemie shall be forginen And that for three reasons, I Gods mercy is reserved for thousands. He is full of mercy, and of great kindnesse to all that call on him. Rich in mercy The father of mercies : his mercie pleaset bim. The Lord is delighted in them that feare bim and attend on his mercie. And that for no merits of ours, but for his owne fake, fay therefore. O Lord forgine, deferre not for thy own fake. Where finne abounded, there grace bath much more abounded. Let not the thought of thy great and many finnes, desogate from his mercy which is infinite. His mercies are over all his workes, God is modeling you kil olariquer abundat intima Miserieordia & est miserator. And if man, a mote, a drop, hath mercy to forgive feventy feven times, what is in the great Ocean ? Beware of fecret pride, thinking God

Sence of Lane.

1 Ring. 12, 19
Incl 2, 13
Ad. 2, 37
Zecha. 12, 10
Ro. 7, 24

Holy desperation
Luk,15,14
Mat. 15,14
Mat.11,18

A perswasion in generals that thy sins are pardonas ble.

Mat. 12, 31, 32 Gods mercy 18 great. Eved. 34,6,7 Pfalstog Pfa. 86,5, lock 2,13

Epbe.24 3. Cor. 1.3 Mich. 7; 10, 18 Efay 43, 29 Daniel. 19, 819 Ro 5, 20 Pfal.

Beza.la.5,11

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Sence of finne.

2 Ring. 22, 19 lock 2,13 Ad. 2,37 Zecha. 12,10 Ro. 7,24

Holy desperation
Luk,15,14
Mat. 15,14
Mat.11,28

A persuation in generall that thy sins are pardonas ble.

Mat. 12, 31, 32

Gods mercy 15

Gods mercy 18
great.

Eved.34,6,7
Pfalsto3
P(a.86,5, leel 2,12

Epbe-2,4 3. Cor. 1.3 Mich. 7; 10, 18 Efay 43, 29 Daniel. 19,819

Ro 5,10 Pfal.

Beza.la.5,11

Efay ,55,7

Gods inflice fa. risfied. E(47 53,5 2. Cor. 5,21 Heb. 9,26

1.Pet 2,24 Ko.3,25

Colo[.2,14

His promifes are indefinite and true.

Christ a perfit Saujour. Mat. 9,13 1.Pet.2.24 Luk.1,77,79 10,2,2,Heq.9,28 Ro.8,24 He.9.24 MA:1,25 10.5; 3 Mar.9 Luk.19 1984 10,6 10.9 14.1,17

God will not bee mercifull except thou bribe him with a reward of goodnesse : to make him beholding to thee. thou not to him. Les the wicked therefare for fake his waies, and the unrighteens his owne imagination. And returne vato the Loed and he will have mercy on him. And to

our God, for he is very ready to forgine.

2. His juffice, Chrift hath already fuffered, he hath borneour infirmities, he was wounded and broken for out finnes. With his fripes we were bealed He was made to be sinne for vs, who knew no sinnes, that woshould be made the righteausnesse of God in him. He once appeared to put away sinne, by the facrifice of himselfe. His owne selfe bare our sinnes in his body on the tree. It is therefore the part of Gods justice to forgive the finner: and to justifie the faithfull. If we acknowledge our finnes, hee is faithfull and just to forgive vs our finnes, and to clenfe vs from all unrighteousnesse, Our obligation is rent, and fastened on the ctoffe edebts should not be twife exacted.

3. His promises are in Christ yea and Amen, They are all indefinite and made to all that will believe, 2. Cor. 1. 20. Apoc. 1.7, Math. 5. 18. Heb. 6.17. Pfal. 32. 10. Ezech. 18.22. Malach 3.17. Lo.5.24 & 6.47 & 11.26. Efay \$5.1 Ezech, 12.11 Mar. 16.16.10.3.15.16 & 6.27.40. Act. 10

42.10.2.1.Efay 1.18.

4. Confider that Chift came into the world to faue finners. Luk, 9.10. 1. Tim. 1.15. The price of redemption farre exceedethall our debts. He is both our Prophet, our bigh Priest, our intercessour, and our King, for the pardoning of finnes. The ficke fought health, but he gaue them pardon. Zachem fought his company, but he gaue him Saluation. The Samaritan woman sought but common water, but he gaue her the water of life. The Capernaits fought common bread, but he offered them the bread of life. The poore blinde man fought fight for his eyes, buthe gaue him fight to his fonle too. None can bee fo ready to aske, ashe is to forgiue : and if we aske but little, he will give the more. This he did when he was in

the

the forme of a servant: he will and can doe more now when hee is in his kingdome; his honours changeth not his manners. Hee is without all changing or shadowing. Marie magdalen for all her many deuts: yet gat she her sinnes pardoned. Paul for all his persecuting heart and hand: yet he gat the like Manasses a most outragious sinner obtained mercie. Why then does thou doubt that thy sinnes are pardonable.

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Meditate vpon the promises of righteousnesse, and life cucrlasting offered in the same. Thou art not now farre from the Kingdome of God: in that thou sees grace, and louest grace. Desire it also, and thirst for it. What thy minde knoweth let thy will affect. Seeke that, without the which thou art most miserable and with the which, thou art most happy. Euery thing craueth to bee in yts owne element. The stone to the ground: the river to the sea; the slame to the height: The tree seeketh the earth for nourishment: the Load-stone to the pole for rest, the Hart for the rivers of water; the earth for the raine: the stone keeke what is onely proper for it? Canst thou give it any rest, till it be sure of the surest rest?

Desire of mercy, cureth all incredulity. Desire of the helpe of grace, is the beginning of grace. Desire to believe, is faith indeede. By nature thou canst not have this desire it is supernaturall begun by the Spirit: Conversant about divine obiects. It is not in yts owne nature one with the same thing that is desired, for desire is one thing, and mercy another thing. But yet they are both one, at least ever both together in Gods most gracious acceptation. Accepting The will for the desire of him that feareth him, Thy desire is the prayer, it is a continuall voice. And the cry of the heart. It is a groane of the spirit, that cannot be expressed for weakenesse. The promise of blessed used is sirst in the spring, the harvest shall follow.

Specificke remedies to beget a special perswañó Defire mercy & grace,

This defire is faith indeede.

August. on Pfa. 30
Rea ons

Perkins.

Pfel. 10 Pfal. 145 August on Pfa. 36 Ro 8.26 Mat. 5 10.7, 38 Revel. 2, 1 Efry 48,3

Properties of

Bern.Sup.cant. Serm.84 Pbil 3,12 Baff.Hom. de Homilit.

Continew thy

Small faith is

1.Tim.1,5 Mark 9.24: Mat.17,2

Faith if it be a lmall graine, it must allobe a growing graine. Mat. 13, 20 Mat 15, 29

Remedies to help the graine of faith to grow by the word. 10.5,39 Pf.129-50

Io.43, 4.Ro.14, 1 Sacraments It is a smoking flaxe, that God will neuer quench, and a brused reede that he will neuer breake. This desire must grow: It must continew: it must be serious: it must arise from the bed of sorrow. So walke in the field of obedience. And knocke and cry at the gate of mercy. Is not desire a voice? yea avery strange voice. God shall apprehend thee more for his owne, then thou are able with thy desire to apprehend him for thine owne. Onely thou must will, and God will come of his owne accord.

Continew this thy defire in thy heart, flirre vp the gife that is in thee thou shall finde a kindled sparke that shall arise to a flame. And a graine that shall encrease to a tree. Yet is thy faith but in the infancy, and though it be small, yet it is true. A small faith may be a true faith (as a ficke weake man may be as true as the strongest man) God respecteth chiefely the quality of our faith, that it may bee lively avening. The least drop of water in the fea, is water as truely as the whole fea is. So it is with weake faith. A little sparke is a fire, as truely as a great flame. A little man as truely a man as the greatest Gyant. But content not thy felfe, with a small and weake measure of faith. Earnestly labour for more perfection and grouth . For if it be a graine of mustardseedein smalnesse, it must also be a graine of mustard. feede in growing : which if we endeuour to doe. God will not breake the brufed reede nor quench the froaking flaxe, till he bring forth judgement vnto victory and ynto him that hath, shall be given ; yntill he have abundance.

So soone therefore as thou seelest thy incredulity ouercome, and the least scede of land begun in thee; for the grouth thereof, begin and vie the meanes speedily and diligently. Water this sendes young plant by the word till it come to a fruitfull tree. Diligently reade, search and meditate; conferre with the Godly: confirme and strengthen thy weake hands, and seeble knees. Holity vie the sacraments, the seales of Gods couenant, the

but.

butrages of faith: which will confirme the particularly as it were by name, after a most familiar manner, by sensible signes, agreeable to the reach of thy shallowest capacity.

Continew and beferuent in praier, for faith is Gods free gift: be instant till at length thou maiest say. For I amperswaded, &c. That no creature shall be able to seperate vs from the lone of God, which is in Christ lesius our Lord.

walke before God and be vpright.

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The foresaid remedies serueth to the encreasing of faith. The following serue, to preserve faith against doubting, incredulity, and desperation. Take off their Antidotes following and digest them in thy heart: and consider, the promises of God are generall and indesinite, excluding none, admitting all. Therefore exclude not thy selfe by doubting.

Thou art commanded to, beleeue God, hath given meanes to enable thee to doe his his will, till thou maift fay confidently, I beleeue by the faith in the sonne of God,

who hath loued me, and given himselfe for me.

Before the innumerable and great weight of our fins fet in oposition the infinite mercies of God, and merits of Christ who hath fully satisfied for all our sinnes; and not for ours only, but also for the sinnes of all the world. We are instined more properly by Christ, then by faith: for faith is but the instrument: Christ is that onely grounded, cause, and matter of our justification.

Beware of desperation, for it is a most pernicious sinne, it maketh God a lier. Cains and Indas despaire were worse then their murther, and treason: it is the greatest sinne the diues can suggest, it is a horrible augmentation to all our former sinnes. A vile contempt of offered mercies. A reall beginning of hell, and thither precipitates millions.

Iudge not enery little faith to be no faith : for if thy faith be true, though little: yet doubt not, feare not.

Praier.

Epic 3, 8.10, 6, 67 Lu. 17, 5 Mar. 9, 24 Re. 8, 38, 39 Gem. 17, 1 Remedies against doubting.

Promiles are ges ral. Mat.in, 28. Is 3.16 Mat.9, 13, 16 6.40 We, are commanded to beleeue. Mar.1, 15, Is. 3, 23 Gal, 2, 20

In Christ mercy and recits are infinite, 1,102,2

Let not doubting grow to despaire.

ludge not thy
faith to be no
faith because
it is little.

Where.

Mat. 8, 16 1.Cor 13, 12 10.4,39,41,52 Mark. 9,32 Lv. 24, 12. Io. 13,38

Perkins grain.

Numb. 10, 10, 11 Pla. 22, 1677, 8.6 let 10 Ionas 4,9

R0.4

Mark.9,14 10b.19

Epbe. 2, 8 Ro.11,29 Pbil, 1, 166 2. Toe.3,3 Ro,5,1 & 8,30 Mat, 12,10 P[al.37,24 Heb 4,15 & 5,2 Lug. 4, 1 8 Luk.21,: 2 Mike a prograce fro fairh to faith. R6m.1,17. Heb.10,22 1. Thef 1,51 Heb.11,1 P/-39,8 Heb.3,14 R4-8,33

Wherefore are ye fearefull, O ye of little faith: we know but in part. Little knowledge had the Samaritan. The rufer and his houshould. The Apostles themselves were ignorant of many things. Math. 16 18. 6 20. 18.

Iudge not every shaken saith, to be no saith: the saith-fullest have beene thus troubled at times. First they found a weake saith: then a strong saith thereafter, and sometime againe, a bruised saith. Abraham did take his maide to make Gods promise good. Moses dishonoured God before the people. David complained that he was forsaken. Iob cursed the day of his birth: so did Ieremie also, Ionas sted from Gods calling, and was angrie to the death. The Apostles sted from their maister.

There will be their degrees of faith in diverse men. Abraham was fully periwaded. But the sicke childes father cried with teares. Lord I believe, helpe my unbeliefe. Ioh was strong in perswasion, when he said, though hee kill mee, I mill trust in him, and I know my Redeemer lineth. But Nichodemus was simple in knowledge, a coward in profession, and fearefull in practise. Paul had a full perswasion, but Thomas was weake.

The least faith if it bee true and growing, is Gods gift: and with repentance it knitteth to Christ. God will petfect it? It instificth. God will not bruise it, nor quench it. Hee will put under his hand. Christ sympathizeth with our infirmities. He healeth the broken hearted: he praieth that our faith faile not.

Rest not vpon thy little faith, keepe not that little graine a part, but sow it, water it, have a care to cause it grow, till it come to a perfect tree, even till it proceede from (analysis) true certainty: to (analysis) much assurance from a weake filly beginning to (increase), a most solide substantiall ground of all things hoped for; opposing it selfe against all perils externall, internall, e-

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ternall; and from abated doubts, that it may come

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to (EASTX1) contincing all oppeled fenfuality, phantafie. imagination, science, doubting, incredulitie and de-As may bee seene in Abraham, who practiced this Connincing power of faith, who aboue hope beleeved under hope.

Reason said to him, Gods promise is impossible: thy body is dead, thy wifes woombe is dead: Gods promise is vocertaine, but faith affirmeth with a conuincing power, God quickneth the dead, hee calleth those things that be not, as if they were, God is both-willing, true, and able to performe his promifes. I will give glory to God and beleeuc. As if he should say, Gods power is a. boue nature, his wisedome aboue reason, his truth aboue my doubting. Iam therefore fully affured.

Thus are ( ravesputtate erent) the pofferior and hinder parts, the defects, penurie, and fainting of the race of faith accomplished with the which faintings and re- defects. tardations the trueft faith, euen that effett wall faith may be encumbred till it be helped and cured,

Heb. II.I

1. Tbe/. 3 The truest faich may have fome

CHAP.

#### CHAP. VI.

# Hardnesse of heart.

Heb. 3. 15. To day if ye heare his voice harden not your hearts.

The word hardneffe. Mark 16 14. & 105. Mat. 19, 8 Paul, Aeginets 13

VVay called hardnesse of heart,



T is called \*\*\* The word \*\*\* or \*\*\* The word \*\*\* or \*\*\* ignificth a seirrous tumor hard and vnsensible: whether it be inward in the liucr, splene, or outward in any part of the bodie. If significth properly a tumor, that

hath growne hard, through the drying vp of the inward humiditie; leaving behinde it the clammic and glutis nous dregges, stopping the passages, and excluding the animal spirits, whereby the part becommeth vnsensible. So in the spiritual hardnesse, the liquor of grace, light, and reason is exsiccat. The poisonal dregs of sensuality remaineth: and stoppeth all entrance of the heavenly graces of the spirit, and so abideth and some sensitions humor be mixt with the bodily hardnesse, it is called serve dolorisicus, et canero su that is a dolorous and cancerat scirius. So when God admixeth with hardnesse of heart, the terrors of conscience, it is horribly and most painfully selt.

It is also called appear an uppear vyhich fignifieth a stonie hardnesse: called by Physicians Tophos, or Callostie: It fignifieth also a brawnie vnsensble hardnesse: like vnto that white, hard, and drie substance that conglutinates broken bones. It may be also called a sort

VVhy called reports.

Epb 4:18

Ariff. hift. and. 3.

C19.

Paul argin. lib. 3.

cap. 72.

of apostemat Sanies and matter, coagulatinto a hard callous substance in any part of the body. So this spirituall bardneffe, is hard like the diamon : fenceleffe like vnto a lwar I of fatnesse, filthy like apostemat famies, and conglutinates all other finnes in the foule vnto one coagulat maffe, that it may remaine fixt.

This is that flony, yea adamantin beart, that will not bow nor admit any liquor of grace. Contrary thereto is the heart of flesh. And that heart that melteth (Stillat) for than till it drop, year hart powed out like water to God,

This is that stiffencsic, and strongnesse of heart. Robusti animo of fortes corde; which is nothing but a diuellish obstinacie in sinne; this is called ferrea voluntai. How oft would I have gathered you, but ye would not, Chrift faith. This is that vocercomcifed heart, flill refilling the holy Ghoff.

Hardnesse of heart is either!

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I. Naturall and imbred, borne with vs all.

2. Or elfe is acquired and voluntary, which is a desperate wilfull drying vp, and extinguishing of those ( piorter de Die ) Jeller fparkles left behind in natures light: whereby many make themselves hard like an adamant stone and wilfully estrange themselucs from God. The wicked are strangers from the wombe: enon from the belly have they erred, and fpeakelies.

2. Or elfe it is inflicted by the hand of God as a pu- Inflicted nishment, God hardned the heart of Pharae when hee gave him over fully to himselfe and the divell.

Hardnesse of heart againe, is either felt or not felt at all, hardneffe felt, is when we fee and feele wirte forrow, our dulnefle and deadneffe of heart in godlineffe: which af the threatnings or promiles of God cannot relent nor resolue in vnfained repentance. This is insident to Gods. children in their effate of grace, as a branch of our inbred corruption which we are ever fighting against, till death extinguish it.

This sensible hardnesse is of two forts.

The names of hardnes of hart Zac. 7.12 E 286,11,19 81 36 Pfal. 119,281 Lament 1:19 Ezec.24 August 1.6. confe, Mas 23.37 AH -,51 20,2,28

Hardneffe is natural or acquired or inflided. Ro.8,7.1,Co.2, 14

Ro.1,18, Zsc.7,13 Pfa, 58,3

Exed. 4,23

Hardnette fele or vnfelt. Hardneffe felt.

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Senfible hardnes twofo'd.

Pfel.77,3,3,4 Cant.3,1 05,6 The first is of them who carefully vie the meanes to mollifie their hearts, and are sorrie that they are not sorry enough; and displeased with themselves, because they cannot be more displeased with sinne. They ever complaine of themselves, that they cannot profit in grace. And with mourning soules deprive themselves of their proper comforts.

Ro,11,29 10.13, 1

The second is of them who vie not the holy meanes, yea count them odious and loathsome for a time; till they begin to call to minde the Lords faithfulnesse, and the auncient time.

Vnfelt hardnesse is either, Oblinat, Hardnesse of heart unfelt, is that whereof we have neither fight nor sonce, which is of two sorts.

E (ay 18, 15 Zach 7, 11 First hardnesse ioyned with obstinacy, and aduised rebellion, and with contempt of all the outward, and inward meanes of repentance. Examples hereof are Pharaoh, Saul, I fraelites, Scribes and Pharises.

Orcareleffe

The second fort of insensible hardnesse, proceedeth from their ignorance of God and of themselves, securitie, selfe-love and complacency: thinking they neede no meanes: they neglect them. They proceede from carelesses, to sencelesses and then to wilfull prophanenesse, and obstinate contempt. This is vivally incident to worldlings, yea sometimes, and in some measure to the children of God. (As to David after adultery) till the Lord rouse them up againe, and take away their callous hardnesse.

Degrees of hard-

This hardnesse of heart hath degrees as the scirrous of the body hath. There is a hardnesse begun, as is the naturall hardnesse. Secondly there is hardnesse growing, as is the acquired hardnesse. Thirdly, there is a hardnesse confirmed, as is the first fort of vaselt hardnesse.

### Part affected.

The part affected is chiefely the heart or will; and confequently, the minde more and more blinded: and the confeience more and more fleeping or feared.

Heart,

3.Cor. 3,14

## Caules.

Od doeth harden justly, punishing sinne. (The pot-I ter may doe as pleafeth him with his own clay) to thew his power, and to declare his name through all the world. This hee doeth. First by ceasing to support by grace. Secondly, by giving man over to his owne lufts. By giving him to Satans power. By blindfolding him. Thirdly, by fmiting the heart daily by the Word, judgements, bleffings, motions of the spirit, and prickes of conscience; the which not breaking the stony heart to contrition (by accident) through corruption it is hardned. As the stithie the more it is beaten, the harder it is. And all this proceedeth of the Lords foreknowledge, But he hardneth not his owne, as he doeth the reprobate, he hardneth his owne, to humble them, vnder a fight and sence of their corruption, and to tharpen their appetites for the heavenly manna.

Satan by temting and perforading the heart to refule grace, & to contine win fin, or impenitency, doth harden.

Man doeth harden himselfe by his owne inbred corruption, abusing, rest peace and prosperity. Secondly, delighting in ignorace, the mindes valle: \*\*\* National Propose is the mindes blindnesse, weakenesse, vanity, senfuality

How God doeth harden.

Exad. 4.25

Dest 2,30

10 Just 11,20

Ro. 9,18

Exad. 9,16

F/a.119,8,11,51

10.1,24

2. Sam.14 2. Sam.12 E(ay 6

Ef.48,4452,7,15 Ro.9,18

How Satan hardneth. 2 Gr. 4,4 How man hardneth. Exc. 8,150-9,34 Ic. 4.Ephr. 4,3 1. (07 2,14 1. (07 2,14 2. (07.3,5) Ephr. 4, 17. Pad. 19 2.(7.36,13.Ic.5,3 Heb.3,13

Pfal t Deut.1,30

All. 18,16 2.Cor.4,4 Pfal.95,8 How the godly are hardned.

Impiety. Pro.4,16 Esay 46-12 ler.2,23,14

Contempt of word.

Add. 13,46

Zacha. 7,11,12

Zacha. 7,11,12

Zacha. 17,14 Redo. 21

Neb. 9,17

Mat. 23,27. Ex. 14

4 0. 19,17

Athelime.

Hypocrific.

Att 19.9

fuality and part of the spirit. Thirdly, resoluing not to repent. Fourthly, yeelding vnto sinnes deceiving baits. Fifthly, by continuancy in the custome of sinne without remote and often iteration of the act of sinning with delight and long custome. Sixthly, cleaning to contagious company of gracelesse persons Seventhly, seeding their owne hearts with selfe-love. Eightly, And sleeping in carnal security.

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5. Godhardneth in with holding grace.

2. Satan hardneth in stealing a way grace.

. Man hardneth in refusing grace.

In the Godly, first some secret varepented sinne, and neglect of holy meanes. Secondly, Satans tentations by himselfe, the world, and the field. Thirdly. Gods inst describe for a time causeth their sensible hardnesse.

# Signes and Symptomes.

VIckednesse hath enwouen it selse in his heart. Sinne he delicately entertaineth, he smelleth noehing in sinne but sweetenesse the is an inventer of ill, and can metamorphose sinne into sinne, and wade through all the new sormes, and circumstances of impiety. He is sarre from righteousnesse, swift to all sinne.

He will not heare the word shee pulleth away his shoulder, and stoppeth his eare, least he should heare the law, and the words which the Lord of hosts sends in his spirit by the ministery of the Prophets. Or if he heareth, it is but hearing. First hee beleeuth not, then he obeyeth not, the will at last rebell persecute others; and finally resss the holy Ghost.

When he dare, he plaieth the Atheift : but when he

may not, he will straine the vemost veine of his wit, and found depth of his damned pollicie to cloath himfelfe with a Saints robe, and yet will not spare to thinke ill & speake ill of Christianitie : and more and more vnable himselfe to repent.

Correction he refuseth, and for all the heavy froakes of Gods hand, he will not retourne. At the tragicall fight of Christ his so wonderfull passion, the sunne may be ecclipfed, the earth may tremble, the rockes and vale

rent, before his heart doe sympathise.

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He that is thus affected, hath security for his forerunner, impenitency his convoy, and a feared conscience hirfollower: he will doe what he will; neither will he finne pecuishly or cowardly, but being past feeling he will offend with greedineffe, resolvedly, continually, heighly, and horribly. On this hardnesse groweth a callow fward of feelingleffe fatneffe, that dulleth the hearr, and maketh it altogether vnfenfible. Springeth yp to the eyes, and blindeth them; entereth into the cares and shutteth them. His voluntary hardnesse encreaseth feth by time to such a quantity, that it is enforced to empty and discharge it selfe of some stoninesse, by transfuling an iron finew into the necke, that neither iudgement nor mercy will bow it : A brasen brow vnto the face (Stony brow, a feelie brow, a harlots brow) that no ler. 5,3 rebuke will cause it blush at open impieties : shame is no more in his face, nor fmart in his heart. As for that fenfibleand lamented hardnesse, it wants seldome a wounding forrow. It is full of trouble, griefe fighting and care to amend it : the meanes are vied, or elfe farre neglected. It is a fit that lafts onely for a time, It may have much ignorance, but leffe vnwillingneffe : and they that are with this affected; are more willing then feeling : and are grieved and moved at themselves, because they are not griened at sinne as they would bee : and not so much moved at mercy as they should ..

Prognoficks

Hypecrifie.

All.19.9

Contempt of the croff c. Ames.4,6 Impenite cy.

Security. Alcared confei cace. 101,44,17 Spbc.4,19

Eies blinded Eares fout Efay 6.10 Pfat-119,70

ros finew. E/47 48,4 1er 7,36 Brafen brow. Icr.3.3

Signes and Symptomes. of felt hardnefte Sorrow

Meanes vied

Willingneffe.

Griefe for the want of feeling.

# Prognosticks.

Cafe betrer

Dangerous,

Pro.29,1

Euils enfuing. Rom.2 Ephe. 4, 18, 19 VV rath. He. 3, 11. Deu. 2, 30 Iof. 11 20. Zec. 7, 12 Eley 45 9 Mas. 23, 28 Zepha. 3, 2 Ian. 19, 15 Hardnesse of heart that is felt, is easily cured, hardnesse proceeding of ignorance and negligence without maliciousnesse is more hardly cured. But hardnesse vnfelt that is joyned with meere obstinacy, is most hardly helped. A man that hardnesh his necke, when he is rebuked, shall suddenly be destroyed, and can, not be cured.

It stops all course of repentance. It maketh men strangers from the life of God: and being past feeling to give themselves vnto wantonnesse to worke all vncleanenesse with greedinesse. It maketh sinne to be written with a pen of yron, and with the point of a Diamond upon the table of the heart: it debarreth men from Gods rest. It procureth Gods wrath: tdraweth on many woes, and sinally and fully, hoordeth vp wrath.

#### Curation and remedies.

Inftruction.

Ro. 2.5

Att. 17,2,3,17

Commination,

If thou be hard-hearted and ignorant, thou must be traught; and if thou be indocible, and contrary minded: thou must bee instructed with meckenesse, and won from thine owne waies, customes, superstictions, examples, foolish reasons, dislike of the trueth and such like impediments.

After instruction: or if thou be already taught, yet not sensible of thy ill, the dostrine of the law must be vrged against thee, with legall threats and thundring comminations to bring thee to a feeling of thy sinnes;

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some speciall sinne, whereof thou art most evidently guilty, must be noted against thee, and the detestation thereof viged together with Gods severe wrath for the same. That thou maiest be brought to some misliking of thy selfe, sorrow for sin, and seare of Gods revenging hand. The hardnesse of Iosias heart, was this way cured: as God said to him; Because thy heart didmest, and thou didest humble thy selfe before God, when thou hardest his words against this place, and against the inhabitants thereof, and humblest thy selfe before me, and tarrest thy cloathes, and weepest before me, I have also hardit, saith the Lord. So was the hardnesse this way helped.

Heere the publike preaching of the word, with grace and a utho rity : as also mutuall exhortation, while it is called to day, hath great force: the present oportu-

nity of the day must be inculcat.

That this comminations may better pearce the heart, let the fearefull examples of indured persons, be set before thine eyes; considering the great cuils of finne, and punishment that come there vpon, according to the cuill

prognostickes aforesaid.

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Set before thy eyes the greatnesse of that Maiestie: against whom thou are hardned. As it is said, Circumcise the foreshin of your heart, and harden not your neckes no more, for the Lord your God is God of Gods, and Lord of Lords, a great God mightie and terribite. Therefore I am troubled at his presence, and in considering it, I am affraid of him. For God hath softned mine heart, and the almighty bath troubled me. Then consider iointly together, both his greatnesse and goodnesse; for the Lord is a great God, and a great King abone all Gods. Harden not your heart as in Meribah, and as in the day of Massiah in the wildernesse.

Consider the pardonablenesse of thy sinnes and hope to obtaine mercy. Be not ye new stiffe necked like your fathers, but give the hand to the Lod ore, and the secrenesse

By infifting a. gain't fome fpen ciall finne.

Example.

2.Cor.7,8 AB.2,36 & 8,22

Helpes to commination. Heb.3,136 10,14

Heb.3,8

Consideration of Gods greatnesse and goodnesse. Deal, 10, 16, 17, 18 & 20, 21. 10b, 23, 15, 16

Pfa.95,3 & 8.96 & 97 & 98. Pfale

Confideration that finne is pardoned. Confideration of Christ crucifis

Praier.

Zecha.12,10

Meditation on Christs blood, Plinius

Luk.8, 10,28

August.lib.9 cont. bercfes.

Bern. Sup.cont.

of his wrath shall turne away from you, Gc. for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye connert unto him.

Then let thy hard, colde and frozen heart, belaied open and naked directly before the hot beames of the Sunne of righteousnesse: that it may sensiblely seele the force of his gracious influence. Their beames shineth hottest, and cleerest through the transparent burning giasses of his word, rightly set on and fitty deliuered. Here Christ in most patheticall tearnes would be described in thy sight, and before thee (as it were) crussified; that in Christs presence, thy heart may begin to melt, and resolue in teares. In this instant if it shall please the Lord at thy most humble suite to power downe the spirit of grace and compassion. Thous shalt then lookever to him whom than hast pierced and lament for him as one mourneth for his onely sonne, and be sorrie as one is sorry for his sirst borne.

If the vindaunted Diamond whose extreame hardnesses scores the force of iron, stithic and hammer, and
regardeth not the violence of fire, be steeped in the hot
blood of a Goate, it is presently brused and broken.
By thy deepest meditation therefore bath thy hard heart
in that gracious blood of the Scapegoat. Looke vpon
it, drinkeit, apply it, lay it neerest thy heart: wallow
thy heart into it: consider it is the blood of God, the price
of man, the drinke of life, the medicine of the minde.
Fusuest sanguis medici of fastum est medicamentum phrenetici: The Physitians blood was shed and was made the
phrenetickes medicine.

In his facred blood reade at once thy finne, Gods iuflice, thy due punishment, his torment, thy basenesse, his vnspeakable loue, who suffered such, Dura verba duriora verbera, durissima supplicia. O duri & indurati & obdurati filij Adam quos non emollit tanta slamma, tanta benignitas, tamingens ardor amoris, tam vehemeus amator, qui pro vilibus sarcinulis tam pretiosas merces expen-

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dit : hard words, harder ftroakes, most hard punishment. O hard and hardned, and ouerhardned formes of Adam; whom fo great a flame, fo great a goodneffe, fo great a heare of loue, fo frong a louer doeth not foften. who for fo naughty baggage, did weare fo great

Beholde his hands, his feete, his fide, as they were perced. Et per has rimas licet mihi sugere mei de Petraoleum, de faxo & gustare & videre quam fuanis est Domines, Andthrough theferifts, I may fucke the hony out of the rocke, and raft and fee how fweete the Lord is. So therefore fee him, fo heare him, fo learne him, and be. taught by him, as the truethis in lefus that thereby thou

may cast of this old hardnesse. Life vo thy minde to the brafen Serpent, power out thy heart upon that rocke : crie vaceffantly to that bely one for fome of his omtment and oile of gladneffe : that of his fulnelle thou maieft receive grace whon grace; and for some of that Ointment more precious then that which went downe from Aarons beard, of the borders of Palizza,2 his garments : that thy hard heart may be mollified. thy hardnesse may be quite dissolved and thy stony heart converted truely into fleff.

If at any time it shall please God to cast thee into an iron fornace, and there torment thee and fine thee. Remember it is because thou art full of this drosse of hardnesse. Let not the bellowes be burned, nor the leade consumed in the fire: nor the founder to melt in vaine. Belnot reprobate filmer, but in the middest of the furnace let thy droffe burne away, and power fine gold or filuer: let not thy filuer become droffe.

But in the mideft of affliction, make vie of thy corrections rio shall thy heart be soone softned. Remember thy crosses come from God, because of finne, for thy good, if thou wilt be good; spie thy sinnes in thy soares. Let thy croffe drive thee home: first to thy selfe then to thy God. Examine, confesse deepely, amend, Seeke the

Ber.fu.cat Ser. 22

Eph. 4.20

Call for the oile of Gladneffe. 1 le.20-27.He.1.9 Io.1,16 1 10,2,10,27

Ezec. 11.19

The croffe belpeth hardnes and how. Deut 4 Exec. 22, 180 23

Ier.6:29 E (ay 1,22

Ames 3.6 Lament.3.37 Ru.8.28 Lamens, 3.30 Luk.15,17,18 1.Cbro.21,23 Daviel 10,11 Lament.3,40 Efar 44.6

Lord

Lug. 18.5 I Gen. 32.24

Le medies effe's

Greenham

Lord till he be found: bee importunate on him, leave him not till thou get a bleffing; then affure thy selfe, that as Moses came from the mount with his face changed, thou shalt retourne with a changed heart, from a stonie one, vnto a sich one.

By an attourne of the aforesaid remedies, if thou seele and lament thy hardnesse: or hast beene such a one, as hath had sometime a melting heart like waxe, & art forced to complaine of thy owne damnable induration vse

also these counsels following.

First, feare hardnesse of heart, as the greatest punish, ment that God can lay on thee (as thou maist see more at length in the prognostickes.) Secondly, frequently, seriously and soundly examine thy selfe, and thy speciall personall sinnes, till thy eyes bee opened that thou maist see thy selfe throughly. Thirdly, renew thy repentance daily towards God, by humbling thy selfe in his presence, and afflicting thy owne soule with sin. Fourthly, renew thy couenant with the Lord, & pay thy vowes to the most high: vie carefully all the meanes of grace, both outward and freely. Fiftly, watch in praier, even in the middest of peace and prosperity. Sixtly, bee alwaies sharpning thy appetite for the heavenly manna. Sevently Shun selfe-love and carnall security with all the delights and baits of sinne.

CHAP.

#### CHAP. VII.

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# The spirit of slumber.

Elay. 29. 10. The Lordhath concred you with a spirit of slumber.

Sbodely theepe bindeth vp all the fences, and animall spirits. This spirit of slamber bindeth vp the foule from all fence and feeling of finne, or grace. It is called Coca Coop ompanarmothe Rom. 11. verfe 8. veternu profundiffimme & omni fensu primans, & Chryfost dicis effe habitam anima quo ita poceato fe dedat ve in melionem fatum renecari nequeat. It is most profound drowfineffe, depriving one of all sence and feeling. And Chry softome faith that it is fuch a habite of the foule whereby it is fo ginen to finne, that it cannot be reduced to a better estate. And as there are fundry forts and degrees of foporiferous diseases in the body. So there are diverse specials of this Slumber. The Godly because of their remanent corruption in some measure, fleepe and their beart wakerb. Some are (as the vngodly) in a more deepe fleepe, yea a dead fleepe, to whom it is faid amake thou that fleepeft and fland up from the deade. Their fleepe cannot be gotten awake : like voto thele that are opprefled with Soporiferous discases. As Lethargies, Caras, Catalepfier, Catepharaes and Typhamanes, which are all deadly, except they bespedily cured, and as all their deadly fle epe

Whatkis.

Ro. 31,8

Cbryfoft.

Specials and de-

Cant.5,2 Epb.5.14

> 16,5,50,00 166,50,6 166,11,19

Icr. 48.11 Zaphan. 1,12 sleepes proceede of a could humor, or vapour seplenishing the braine, and oppressing the animal spirits and sences. So this deadly Spirit of slumber is when men have their hearts frozen in the could drogs of their sinnes. Moab hath beene at rest from his youth and he bath set led on his lees. And God will visit the men that are frozen in their dregges, and say in their thearts the Lord will neither doe good nor enill.

# Part affected and to trangle

Heart. Conscience.

The part affected is chiefely the heart, consciences and affections, whereby they are carelesse of graces and the meaness of graces as of the word, sacraments knowledge, repentance saith, praier, &c. Secondly, they are fearelesse of Gods indgements. Thirdly, they are feelinglesse of the heavy burthen of their finness. So that the spirit of slamber is a binding up of their faculties depriving them of the exercise of grace.

Confes.

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Vaine confidece,

Abused prosperity, sudg 18,7,10,17 Psal,30,6 Luk 11,19 chining I its and degrees of

VVOrldly wir; and forelight too much repoled on, and vainely confided in. As it is faid. Though a lawry tunioner indipase through, it shall not come de vi. forme had made fullhold our refuse, and tinder bankly are all man and respectively.

Worldlytwelfare too farreemoye, and likened to a Boundance made Laifh, earcleffe. And in my proffering faid, of the far to me been moned. I will far to my proffer to me sould be formally rearest

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Gods iustice prouoked to punish sinne. The Lord hath concred you with the spirit of sumber.

The divels malice possessing the soule; When the strong man armed keepeth his palace, the things that he posses. feth are in peace.

Ignorance of our selves, selfe-love, opinion of righteousnesse, and conceit of perfection. Thou hast a name that thou linest, but thou art dead : be awake and strengthen the things that remaine, that are ready to die: for I baue not found thy workes perfit before God. For thou faiest, I am rich and increased with goods, and have neede of nothing; and knowest not how thou art wretched, and miserable, and poore, and blind, and naked. The Pharifie did stand and pray thus with himselfe. O God I thanke thee that I am not as other men, extertioners, uniust, adulterers, or even as this Publican.

Hope of leng life, and forgetfulnesse of death, with ignorance and contempt of Gods judgements. Thou hast much goods for many yeeres, line at ease. They remember not their end; ye that put farre away the enill day, and approch to the feat of iniquity. O Lord they will not behold thy bigh hand, but they shall see it. His waies alway profper, thy indgements are hie abone his fight. He faith in his heart, I never shall be moved, nor be in danger, be hath said in his heart, God bath forgotten, he hideth away his face, and will never fee, he hath faid in his heart, thou wilt not regard.

Carnall presumption of mercy, thinking to get mercie as foone as any, how foone they please, and after what manner they thinke best. When he heareth the word of this curse, he ble feth himselfe in his heart, saying: I shall bane peace. Wishing ner to live well, but to die well with Balaam: They think in their owne conceit, to make heauen as they please, and the way there to as wide as they like, promising to themselves liberty, and are the fernants of corruption. They thinke they may passe easily

Gods iuflice. Efay 29,10 The diucls malice.

Ignorance of our selues. Reuel. 3,1,2

Revel 3, 17

Lak.18,11

Ignorance of God and his iudgements. Luk 12,19 Lamins 1,9 Amos 6.3 E fay 26,11 P/4.10,5,6,11, 13

Prefumption of mercy. Dest,29,19

Nam. 13,10 2, Pet, 2, 10

2,Pet.2,19

Ind 4

Mala. 1,7.8, 13 Plentiful meanes (paringly vied.

Egech.33,31

VVoildlineffe.

Luk, 21,34,35

as they please through the wombe, to grace: through grace, to wantonnesse: through wantonnesse, to glory; turning the grace of God to wantonnesse. Offering to the Lord the vncleane, the blind, the lame, the sicke, the torne. And counting inward and spirituall holinesse, but wearinesse, and to be snuffed at.

Publike meanes of grace administred to vs more plentifully and ordinarily. And through our great corruption we vsing them in great private, more sparingly and counting them lesse familiar and tare to vs, causeth this slumber. As it is said they come unto thee, as the people vest to come; and my people sit before thee and heave thy words, but they will not doe them; for with the mouth they make iests, and their heart goeth after their conetous sneet. And loe thou art unto them a pleasant and love-song of one that bath a pleasant voice, and can sing well, for they heare thy words but they doe them not.

The great pleasures and care of this world, and to many secular businesses and wearing our selucatin many affaires makes our mindes to fall in this slumper. This made our Lotd say. Take beede to your selucs, least at any time your hearts be oppessed with surfetting and drunkennesse, and cares of this life, and least that day come on you unawares, watch therefore.

#### Signes of Symptomes.

Contempt of God. Esay 28,18

1.Thef. 5,3 2 Pet.3,4 Their contempt of God, his indgements, patience, workes and word is great. They make a count with death, and a bargaine with hell, abusing the Lords patience. And will bragge of their peace: When they shall say peace and safety. They say where is the promise of his comming: they spend their daies in wealth, and suddenly they goe downe to the graue: they delight themselves.

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Clues in all kinde of daliance, but no man is fory for the affliction of Iefeph. As in the daies of Noe they eate. they dranke, they married wives, and gave in mariage vnto the day that Noe went into the arke, Likewaies alfo, as it was in the daies of Lot: they eate, they drunke. they bought, they fould, they planted, they builded. And with Belthazer, when judgement is neereft, then are they merrieft, and still bleffing themselves. The harpe and he violl, the timbrell and pipe and wine are in their feasts, but they regard not the worke of the Lord. They say also vnto God, depart from vs, for we desire not the knowledge of thy waies: Sometimes they are like Galls, counting religion a question of names: Sometimes like Agrippa they begin almost to be Christians. And like Felix, they can neither get a convenient time, nor a conuenient heart for the word, when they happen to heare the word, they are not like the Bee that filleth her belly. cloggeth her legges, and dieth her winges amongeft flowers, but are like the Butterflie, they will onely die themselves, and neither fill themselves, nor feede themfelues.

They learne to drawneere to God with their mouth, and honour with their lips, but haueremoued their heart farre from him. They will goe to Bethell and tranfgresse, and offer a thanksgiving of leaven for this liketh them well.

To them grace is no care, judgement is no feare, finne is no forrow, their ignorance doeth grow. They are diligent in things fecular, but negligent alwaies in matters of faluation: they are carelesse in Gods service. like vnto that carelesse servant, that began to cate and drinke, and to be drunke.

They delay repentance, securitie soundeth it is not vertime. They ever dreame of felicity, boasting of their win hearts desire, with the Dolphin they swimme in delights, when destruction is neerest still at last securities M is wofully, crieth the houre is past.

Prognoficks

Senfitality.

Lak.13,45

Luk.17,16,18

Dan.5,1 Pfal,10,3 E/ay 5,12 lob 21,13.14 lo Diety

AA.18,15

A#.24,25

Hypocrise.

Amos 4,4,5

Carelefneffe in

Delsy of repen-

## Prognosticks.

Euils enfuing.

Mat 13,44 Efig 18,18 Pfa.30,7 Luk,12,20 1.Thef.5,3 Luk,12,46 Amos 6,1

Ind. 8,11 Ind. 18,7,10,17 This is a lingring disease, growing vp by degrees, the cure whereof, the longer delaied, the worse: for it is the forcrunner either of grosse since, great crosses, fearfull wakenings, or most terrible iudgements. It emptieth the heart of grace, it sweepeth and garnisheth it for Sathan. The couenant with death, and agreement with hell shall not stand, God will hide his face, and trouble shall sollow, yea, O soole; this night will they fetch away thy soule from thee. Sudden destruction shall come, as the trauell vpon a woman with childe, and thou shalt not escape. It shall be selt before it be seene, like a thiese in the night. Woe to them that are at ease in Sion. Gedeon smore the carelesse host. Security was the overthrow of Laish.

#### Curation and remedies.

Meditate on the shortnesse of thy life.

106.4,19

Estar 37,27

10b.13,1,2 Bern. Digest in thy heart, the breuity of thy life, and remember grauely that thy body is but a tabernacle of clay, and florishing grasse; What is man that is borne of a woman? he is of short continuance and full of trouble: he shooteth out like a flower, and is cut down: he vanisheth also as a shaddow, and continueth not. What is thy body? Sperma factidum, saccus stersorum, cibus verminm: how soone conceived, as soone condemned to die. The building scarce sinished is ready to fall, each moment threatneth our departing.

The feely sparke of our doubtfull and dying life, is

but a shadow, a dreame, a night watch, a smoke, casualty, sicknesse and age are ever our attending summoners, we are still posting to a doubtfull end. Hoe momentum unde pendet aternitas: Every moment may our glasse runne out; when then should we be secure or simber? It is not for vs to know the certaine time. How long wilt thou sleepe O sluggard? when wilt thou arise from thy sleepe? yet a little sleepe, a little slumber, a little folding of the hands to sleepe: Sleepes the seely Pismire in summer, or slumbers she in harves? The Storke in the aire knoweth her appointed times.

The crie is made, the bridegroome commeth, is it not time to awake, to arise to trimme thy lampe, and goe sourch to meete him? And that considering the season, that it is now time that we should arise from sleepe. The time is short, the fashion of this world goeth away. Beholde now is the accepted time, beholde now the day of saluation; while we have therefore time, let vs redeem the season; the daies are cuill; for it is more nor enough that we have spent the time past. Now the time is at hand the space of repentance, awaking is neere hand gone, 2-

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Meditate vpon death, and looke vpon the vgly shape thereof. It is a debt that none will pay for thee. Staintum off. It is appointed vnto men that they shall once die: and after that commoth the judgement. It is a most certaine vncertainety; so is also the time and manner thereof vncertaine. This day is hid from vs, to make vs watchfully waite for it. Latet vltimus dies vt observentur omnes dies: Corporall sleepe is temporall deaths brother. As Sinopaus Cynicus said when hee sleeped fore before his death, and disswaded by his Physitian, answered; Ne mireris, frater fratrem ante-nertit: Euen so this Spirituall Slumber is deaths eternall brother. If our temporall death shall sease vpon vs.

A0.17

P10.6,9

Ier. 8,7

Mat.25

Ro.13,11

1. Cor. ~, 19,31 2 Cor. 6,3 Gal. 6,10 Ephe. 5,16. Col. 4,5 1. Pet. 4,3 Apoc. 2, 3 & 2,21

Thinke vpon deaths terror and danger, Heb. 9,17

August. de discip.

Pfal 49

Gal.6

E[479,18 E/ay 10,17

E(ay 9,19

Apoc.14,10 Pfal 90

Mark 13 3.Tim. 4.6

Meditate on the laft day. Ap06.6,17

By death the flumberer is cut off from the world, his pompe cannot follow him : the foule cut from the body, and denorced from God. The body made wormes meate, the foule divels foode, account is to be made of all fins. And what thou hatt fowne that shalt thou reape. where the torment shall be ineuitable, eternall, vniuerfall, irreuocable, while wormes are sporting with thy bones, the diuels shall make passime of thy paines. Teares will not preuaile, praiers will not moue, ransomes cannot helpe, repentance bath no place, diadems are fcorned. The fluggard for common and case crying will not awake, But cry loud and flout, faying the bed is on fire, the house is burning, will he not soone be awake? And trnely in a flumberer wickednefte burneth as a fire. And the holy one of I frael is a flame, and it shal burne and deuoue his throanes, and thou fhalt bee meate for the fire. And finally tormented with fire and brimftone.

Number therefore thy daies. Let thy end be the rule of thy doings: with a watchfull hart, lea: ne to die ere thou die: that when thou dieft, thou maift have no more to do but to die. They course running horses vp and down the ranke to acquaint them with all difficulties of the race before they runne. So with continuall watchfulnesse, before our last racke, let vs be courfing our selues, take heede therefore and watch, bee ready to be offered vp,

fight thy good fight.

Fixe it in thy heart, the memory of thy day of judgement, remember it is a great day wherein all causes of all men shall be pleaded, of all their deedes, and all their daies, and full execution of all the treasures of Gods wrath, which they shall feele in all eternity, when God shall take vengeance of all injuries done to him, when the hoft of al punishments with their consederate battell of all offences shall affaile all the secure with all force.

Now Godstemporal plagues are but short exrcusions and skirm fhings, before the great battaile wherein

God

God wil fight with all miseries, death shall render up all. All kinreds shall mourne. All that peirced him shall mourne. Awake therefore and with Danid say. Enter not inindgement with thy servant. And with Panl, know the terrour of the Lord. And with lob, who although he was eyes to the blinde, and seete to the lame: yet he seared saying, what then shall I doe when God standeth up, and when he shall visit me. So doe thou the like. And to holde thee enerwaking with serome have ever that searefull Trumpet in thy minde, as if thou were hearing it with thy eares.

Confider that crowne of glory, and high price of thy calling: holde it ever in thy heart. Behold bee commeth shortly: holde that which thou hast that no man take away thy crowne. Thou holdest and keepest that crowne with watchfulnesse, it is taken away when thou slumberest. That thou hast already, by right title and earnest holdessalt by watchfulnesse till he come in the day of thy full

coronation.

In this thy moment, follow watchfully and hard toward the marke, for the price of the high calling in Christ Iefin. The goodman of the house awaked to saue his goodnesse from the theefe, the husbandman for his haruelt, the merchant for his wares, the fouldier for his spoile. And shall we lose an evernall crowne with sleeping? He that haththe key of Danid hath opened the way. The first Adam with finne did fhut it : the second Adam with righteousnesse vnclosed it, and shall we with fubering deprive our felues of it? the way is opened but yet narrow. Awake and ffriue to enter in, for many have fought to enter in, and could not : because they fought with fleeping eyes to enter in, but straue not with painefull watching to goe forward, some sleepe fo found : they come too late. Some fleepe folong till the Angelis troubling of the poole of Bethefda palfeth, when their iubile is paft, the foolish crieth open,open.

Mat 24 Zac.12

Pfal. 160.19,15

106 31,14

Looke not life eternall with fleeping. Read 3,13

Reselis, 39

Phil.3,13,14

Mat.25

1.Pet.2,5

Apply the law to thy confcience. Pla.19.8.R cu.3 Heb.4.12

48.1,37

2. Cor.

1,Sam.11,1 1,Cor,11,18,31 Lament.3,40 Zep.1,1 Some awake alittle, and beginne alittle to enter in, but finding the way threight: first with Lots wife they looke backe, then with Demas they turne backe, and with the dogge they runne backe to their vomit. They conceive in the spirit, and bring forth in the sless when thou thinkest vpon that crowne, thinke therewithall vpon this word, few, few, enters in, few are chosen. In the great deluge few: viz. 8. soules were saued: in the overthrow of So dome: but Lot saued. Amongst the 63550 of the people of Israel, onely losus and Caleb entered into the land.

Take that simple that is pure and gineth light to the eies, whereof the sincest Collyries are made for the eyes and light for the seet: which is sharper then atwoedged sword: vseit as a sharpe corasine, that it may enter thorow, and denide a sunder the soule and the spirit, the ioints and the marrow, and may disserne the thought and intention of the heart. Apply it vnto that part of thy soule that is both a judge and a witnesse, a Laylour, a hangman, a hell: vntill it corrod deepely, and that vntill a most sensible paine arise in thy most noble part. And most strange apparitions of vgly monsters come into thy head, like an armie of vipers, to eat thee thorow: and doubtlessely, if paine and search be able to awake any, thou wilt soone be awaked, and come to the knowledge of thy miserable selse.

The diuell, the world, & the flesh, saith all is well but the commandement of the Lord saith, all is wrong: measure not thy selfe by thy selfe, neither by others; but lay the law to thy conscience, and thy conscience to all thy troupes of monstrous sinnes. The law is generall, conscience of sinne is speciall. If thou cannot make the special out of the generall, admit the helpe of some Nathan cunningly to doe it, and try thy selfe as gold-smiths try gold: iudge thy selfe, search and trie thy heart, san thy selfe, not worthy to be loved. Thinke upon that great vasupportable burthen, and upon that in-

finite

finite debt that all the Angels in heaven can never fatisfie, nor all the divels in hell can recompence with paine. And neuer give thy eye lids fleepe till thou be fure that thy eldeft brother hath paied thy infinite debt to thy most rigorous creditor, and that perfect peace be bound vp betwixt thee and him.

When thou are awaked, thou maiest readily fall to thy flumber againe, like those that are oppressed with Lethargies or other soporiferous diseases : it is meete that fome counsel be fet downe to keepe thee vnfalling a

fleepe againe in place of Prefernatines.

As Ebrietie causeth fleepe, Sobriety helpeth to awake. Be fober and watch let us be fober and watch. Let vs which are of the day be fober. Sobriety is either Corporall or Mentall, Corporall is a moderation of all bodily pleafures and appetites, that they be neither vnlawfull nor immoderate. Mentall is a moderation of all our ioies, confidence, defires, defignes, delights, hopes, inquiries, that they be bounded with honestie, reason, religion, Let not thy heart swell with pride, northy minde with curiofity: prefume not too much on mercy, neither confide in thy perfection. Thinke not thy religion great, and suspect thy conscience in his best applause. Girdup the loines (or affections) of your minde, be fober. Let your toines be girded about and your lights burning. Contrary to this is spirituall drunkennesse.

Be a child of the light, and of the day : endeuour euer to keepe light in thy minde, by ving all diligent meanes for common light out of the word and for speciall light out of the application of the word to thy heart : accompanied with viuall meditation and lively exercise of ho

ly feeling.

Be diligent in praier, and ftrue therein. Watchmen warch best when they are talking : acquaint thy selfe with the Lord, and holdethy selfe awaking by conferring with him. Let the body stirre vp the spirit, and the spirit the body : give no rest to thy soule, let thy soule giue

Prefervatives gainft the (pirit of flumber.

Sobriety. Det s.B. 1. Thef. 5, 6, 8 Corporall

Mentall

1.Pet.1,13 Lu4.12,35 1. Thel. 5.7 Ef.7 29.9 \$ 19.14

Light en los 1.7 bef. 9.8

Praier

Sulped Saran 2 Cor. 2,11 1.Tim 3,6 & 6,7

3.Cer. 3,17 I.Pet.s.8

A skilfull phifician

Croffes

give no reft to that hely one of I fraell. Vncestantly importune him like the yrgent widdow : leave him not til with

Iacob thou get a bleffing.

Carefully know, and remember alwaies vpon Satans circumuentions: be not ignorant of his Machinations. In every occasion suspect his pageants and snare. The tempter hath a thousand waies to tempt; he defireth nothing formuch as that we take fome graines of his Landanum, and once fall a fleepe, that he may fow his tares, and spred his gins. There is not one whom he assaulteth not, either to bait Indas or buffet Paul. Letys warch therefore, because our adversary goeth about continually; Like avoring Lion seeking whom he may denoure.

The aforesaid remedies one may vie by himselfe; but a fleeping man can hardly helpe himselfe. It werefit he had some skilfull Artisan or Scribe taught vnto the kingdome of God, that can lift vp his voice like a Trumpet to administer their remedies with further instruction, admonition, conniction, and exhortation; and to yfe here withall discretion, regarding all circumstanciall points of his cure : As time, place, person, quality, and

degree of the malady.

If none of all these things will prevaile, as mediciners fend their incurable patients of their hands to minerall or metallin baites : Or Deo & nature. So leaue I them (that cannot nor will not be cured) to their maker, to be awaked, either by some heavy crosse, or some deeper wound of conscience. And if they will not rightly awake them, I suppose they shall shortly fall into a remedileffe remedy : an vnquenchable bath of fire and brimstone; which is that second death, into the which there is no more fleeping in finne, nor awaking to grace. But endlesse weeping and gnashing of teeth,

CHAP.

#### CHAP. VIII.

## Cauterised conscience.

L. Tim. 4.2. Whose conscience is cauterised or burned with an hot yron.



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Onscience medleth not with generals, as the minde doeth, but onely with all particular thoughts of the minde, desires of the heart, words of the mouth, and actions of the body. It hath a witnesses in the

beauen, with whom we are said to Conscire; and hence it is called sombon, consciention or a private knowledge with another, nor our selves? and this other is onely God. Combining two secretaries to one thing, and two knowledges to one matter, so that wee can know nothing our selves. It is also called some which is a conferuation of the light of nature, or the light of the law, to convince vs in all our actions, God hath deputed it to give sentence before him and with him, with vs or against vs; for the surthering of his owne, to be converted, and the wicked to be left convinced. It shall at the last restlifie against them, how oft it warned them; but they would not heare, which some God in his owne time will ratific.

It giveth testimony of all our thoughts, word, deedes: It is that Notary that hath alwaies the pen in his hand to

Conscience med leth onely with

VVhy it is called and we or confcience.

1 leb.3. 10.31

VVhy it is called surrageous.
It is Gods deputy.

It givethteftime.

Of our finnes.

Our adoption,

R. 9, 6 1,6062.12

1.70.5,10

Ro.5,1 Of our new obeadience. Heb.13,18 2, Cor.1,12 1. Cor.4,3,54

A# 133,1

Atts 24,16

Pfal. 16,7

It giueth iudgement Menander note what is done, from whom nothing can be hid, and none can be freed.

It is that Codexin quo quotidiana peccasa conscri-

It give th testimony that we are the children of God, pardoned of our sinnes, and predestinate to life everlating. The spirit of God witnesset to om spirit, that we are the children of God. Againe we have not received the spirit of the world, but the spirit that is of God, that we may know the things that God hath given ws. Againe, He that beleveth hath a witnesse in himselfe. To wit that regenerated spirit or conscience by God spirit hath this testimony, which it rendereth againe, as a testisficat to vs whereupon commeth that peace with God in our consciences.

It giveth testimony of our new obedience, of our good practises, and good purposes. As it is said We have a good conscience in all things, desiring to live honestly. Againc, For our reioycing is this, the testimony of our conscience, that in simplicity and Godly purenesse, and not in stelly wisedome, but by the grace of God we have had our conversation in the world, and most of all to you wards. And Paul beheld earnestly the counsell: and said, men and breathen. I have in all good conscience served God until this day. And herein I indevour my selfe to have alwaies a cleere conscience toward God and toward men. I will praise the Lord, who hath given me compsell: my reines atso teach me in the nights.

It giueth iudgement like a little God.

To all mortall men conscience is a God, sitting in the middle of a mans heart secretly arraigning, inditing, iudging and condemning him in this life, according to the mindes sight, as a preludy against that great and vniuersall iudgement which shall be according to Gods persit sight. For is our conscience accuse vs, God will much more accuse vs. It will not be reconciled to any, vntill first we be at peace with God.

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It giveth judgement affifted by the memories record and mindes light, by a kinde of reasoning: Their reasonings \*\*\* > > separate accusing or excusing each other. And this it doth both in life and death, and after death.

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Ir accuse thand condemneth making the heart to be pricked to smite it selfe: and like a worme to gnaw the heart: stirring vp shame, sadnesse, forrow, seare, and our owne thoughts, to trouble and affray vs: Our ioints to loose, our knees to smite together as in Belshazzar: Terrours of conscience, desperation, like the raging of the sea of surdoverbere sedit, whose convincing power, no fairenesse of face, no hypocrisie in speech, no policy in wit, nor pleasure in earth can stoppe.

It exculeth and absolueth. (Innocentia trutinatrix)
making the righteous bold like a lion, reioicing in Godly
purenesse. And to have an inward continual feast, yea it
is a confident desence against all the calumnies in the

world. When it becommeth Cauterifed or feared with an hot Iron: all these former functions cease. The word aunaulapunguinet (Syriace) adufti conscientia sheweth that the Apostle alludeth to a Physicall Canterization, which ferueth, first for stigmatizing or marking with an hot iron any part of the body. Secondly, for cutting away of any rotten and gangrenat part thereof. Thirdly, for to make any part putrified, crufted, & turnd into a dead fenceles eschare, which shortly thereafter falleth away: as is vied in fontanels. Fourthly, it is fit also for venemous bites, Carbuncles, venereous & pestilent botches. Fiftly, and for contumatiou's tumors, that otherwaics refuseth all helpe. So that when any vicious part cannot be helped without emollition, maturation, digethion, incision, nor vition : then the place is onely for Cauterizing actually or potentially, as occasion requireth.

So that a cauterized conscience is first a conscience blotted and stigmatised with inseparable bigane vnreAffisted bymince and memorie. Rom.1.15

Accusing
A1.2-37
2.Sam.24.10
Mar.9 42
1eb 8.9
Das.5 6.Pro 28 1

Efa.57'20 Inv.Sar.ad Cal.

Excusing Pro.20.1 2. Gor.1.13 Pro.15. 1. Cor.43.4

Why called cauterized.
1. Tim 4.2
The vie of cauterilme.

A courerized co-

Tim.1.1.15

Senceleffe Ephe.4.19 Filthy. Ephe.4-18.

Rom 1.28

Fit onely for the fire.
Heb 12,29.

At laft tornicted.

Gc#.4.13.14

Ejay 57,20, 21 &

pented notes & badges of guiltines and corruption, fecondly a conscience cast away, put away, or cut away, that in regard of the functions, neither truly witnesseth, accuseth or excuseth, And having all, began light fceling and life both of reason or grace, turned into a hard callous putrid dead crustie sencelesnesse:thirdly a conscience rotten, venemous, vicerat, peftilent, filthy gangrenate whereby one most boldiy dare fall away feare. fully, and commit any finne with greedines: fourthly, a conscience, first feelinglesse so long as the filthy senceleffe crust or sward remaineth on: which heretofore no threatnings could macerate, nor sweetenesse of grace could fosten, nor benefits mixed with warnings could diffolue. And now at last all hope being past it is fit for the fire only, to be burned with the owne intestine, and forraine flames of that Confinning fire. And because the iudgement of conscience cannot be extinguished totally nor finally; the crustie swardfalling off, there remaineth an vntollerable torment, horrour and terrour with a fort of worme which cannot die, but euer most violently gnaweth enforcing despiration as was in Indas and Cain. After this manner will be all the consciences of the wicked at the last day, albeit they are not all this way in this life. The wicked are like the raging fea, that cannot rest, whose waters east up mire and durt; there is no peace, faith my God, to the wicked.

#### Part affected.

Consciences

Rom 2 15

The part here affected is the conscience as hath beene said and this scared conscience is not in all men by nature, as is the common ill conscience, but in some, and it is an acquired calamitie, by an encrease

of the corruption of nature, as shall appeare in the particular causes following.

### Caules.

The fasse intelligencers of conscience: examples, custome, opinion, worldly wisedome, common presudice against a strict course of sanctification, precedent examples of greater men, the common naturall notions of right and wrong, and such like too much entertained and credited, doe insect the conscience with a most contagious poison. Whereupon beginneth that increasing corruption, daily proceeding from worse, to worse, till it come to the height.

Sinnes against the conscience, or (as Augustin calleth them) sinnes that wastes the conscience, which are committed with a full minde and resolution: euen greedist. And reigneth ouer the whole man; the cuttome whereof by processe of time bringeth on a strange consumption. And emptieth the conscience of all light and life. In stead whereof groweth nothing, but incurable apostemation and putresaction to be seared with an hot iron.

Hardnesse of the heart and furie of inordinate asfections doe concurre to enable sins, to wast the more which by a circular reflection encreaseth, both the hardning of the heart, and searing of the conscience.

Satan as he blindeth, so he beginneth and poisoneth the conscience: Indas was first a Dinell then reposses fed againe with the Dinest till his conscience was fally seared in the greatest sort.

God deferts the finner, and punisheth the former abuse of the naturalt or enlightned conscience.

The double blindnesse of the minde with a malicious

Corrupters of confcience,

Sinnes walting

Satan poiloning,

God deferting.

Tit-1-15

Madnes of minde

Perkins on conf.

Pfal.10.3 Ef.28.15

Induration,

Paffions.

encrease thereof: conioned with that euill heart of incredulity whereby the mindes eye and light of confcience is put out: bringeth on a running fester in the whole conscience to be seared, visto them that are defiled and unbeleening is nothing pure, but even their minds and consciences are desisted.

Brainficke and foolish opinion, flit against the true sence of Gods word: as the verball repeating of the Lords praier is devotion, feeking to witchests a tollerable salue for any of their soares. To sweare by creatures in a true cause is not a finne : That an absenter of the Sabbath at home may serue God. That religion is precisenelle, couetousnesse is but worldlinesse, pride is honefly, fornication a tricke of youth, fwearing is a couragious and gentlemanly affirmation : and though they finne against God, yet they can escape. This madneffe of opinion wholly possessing the obstinate, hath made both atheifts and hereticks in suffering death for their damnable actions and opinions to be without all checke of conscience : their erring and misconceiuing minde doeth so farre misteade the conscience, poison the fame, and deceive the whole man.

Hardnesse of heart, practifing sinnes against common sence, & extinguishing the reliques of natures light and sparelesse of common graces maketh vp that (asum) a reprobate minde, which sudgeth suill to be good, and good to be easil, preferring the one to the other: in the twice-blind-solded mindes estimation, whereby the conscience becommeth blinded, blotted, sencelesse, filthy and so gangrenate that it must bee seared.

The cloudy vapours arising out of the filthy finke of vile and violent affections: fully ecclipfeth and wholly betime quencheth the mindes light, and confciences fence and life, whereby it becommeth, so corrupted, and labefacted, that it is ready to fall off like a putrified part from the body.

Signes

#### Signes & Symptomes.

HE can doe nothing but fin, and all his indifferent actions turne in to fin; he cannot, nor dare not call on God because he is his iudge, but fleeteth from him as his deadly foe, if externall ceremonies be kept, internall piety is excused, and vnwarranted opinions and intentions are in estimatio with him. He is more touched with breaking of superstition, then for the greatest violating of true religion, being past feeling he giueth himselfe to commit all impiety with greedinesse. He deceiueth, and is deceiued; he falleth, and causeth others to fall; he is stubborne in his fond opinions, and dare presume to preserve vnwarranted lawes. His hypocrisie is politicke, and his apostacy doth grow.

His peace may be great with the flesh, the world and the diuell : but he hath no true peace with God, nor his owne conscience. Mala conscientia sape tuta est: secura nunquam: (The Godly shall have peace at the last;) But he may have the first peace, but not this last for if he have the first he careth not for the last : when he feemeth to fleepe and take his reft, he is inwardly full of trouble: neither shall he ever want his secret terrors when he lookethleaft for them. As Nere after he flew his mother, confessed that he was tormented. Materna specie, verberibus furiarum; ac telis ardentibus. The feared conscience may lie still quiet, and be calmelike : but like a wild beaft, while it fleepeth feemeth tame and gentle, but when it is awaked, flieth in a mans face to deuoure him. So it being awaked, and the fenceleffe flumber falling off, or pulled off by the feuere hand of God: fheweth his fierce eyes, and becommeth like the furies, purfuing him with firebrands, his comforts are neuer true

His impiety.

Mat.10,19
1.Chro.13.9
Col.2,21
Efay 29 13

Eph. 4 18

His falle peace. Elay 57. Sence I. de mari, 9. Pfal. 37.37

His terrors.

Dion,in Meren,

1,Sam.15.37 Gen.4.13.14 Alt 24.25 end lasting. Neither can Sauls kingdome, nor Baltasars empire, nor yet Adams pleasures of paradice, or the whole world remedy his terrour. Sometimes with Nabalthe is like a stone, sometimes in a mighty rage with Caine, othertimes with Felix trembling, yea his countenance will be changed with Beltasar, and his thoughts will trouble him: the ioints of his loines will be loosted, and his knees smote one against another; and in a moment he will not be able to endure himselfe, but must needes either burst, or most desperately with Achieophell and Indas end himselfe.

## Prognostickes

Euils enfuing

Cicer.3 de nat-deo.

The case dange-

Reprobat sence.

Desperation.

E that hath the feared conscience, doth either prooue an atheist, or an hyppocrite. And though in this glassie sea, he sailes with stretching streamers of profession, in the calme of his tranquility: yet because of his vndercracke and crase in his storme, he shall make speedy shipwracke of his pretended faith; and will not cease to blaspheme and descrue that most seuere reuenging hand of God. He is counted ill in the judgement of man, he shall be counted worse in his owne conscience; and worst of all in the judgement of God. Conscientia grave pondus.

If this difease be long neglected, it becommeth incurable; and it is vaine for the affected, thus to say after many yeeres. God is more ifull, I have sinned Pharao, Saul and Iudas cried all peccaui. Yet Pharao is hardned and perisheth. Saul consulteth with a witch an ! is cast away. Iudas despared and did put hands on himselse; and most hardly is it helped, none almost escapeth: for he that is thus affected runneth so strongly, either to a reprobate minde, or so hassely to a desperate end; he had no minde

to

to mend himselse, but he shall have a raging minde to end himselse. His indured heart can endure the hardest checkes and corrections of others; but he is most impatient of himselse.

Occultum quatiente animo tortore flagellum.

The cauterized conscience, as it can neuer prooue a friend, so it is euer a mans greatest enemy. It is the Lords Serieant still arresting & bringing the owner before Ged it is his iailour keeping him instraight irons, and making him forth-comming againe that great day; it is a thouland witnesses to accuse him, the ludge to condemne him, the hangman to execute him: and stashing fire-brands to torment him He either dieth a blocke as Naball did, or desperate as Indas, Caine, Achitophell and Saml. It still remaineth a forerunner and executioner of Gods most righteous judgement, when he shall rouse ir, it shall waxe most cruell and fierce like a rauenous beast.

The consciences indgement, by Gods permission may for a time, and in some great measure, be smothered downe, and the definitive sentence thereof not hard, because of the great intestine elemour of turbulent affections, but in the end it is invincible, and cannot be sully and finally extinguished. At last it shall lift up the voice like like a trumpet, with a most authoricke dinine approving eccho from Gods tribunals. Although it bee in this life a Closed books: yet after the bodies death, and much more after the bodies rising, it shall bee a books opened. God shall inhighten it and stirre it up by his mighty power, it shall disclose plainly the most auncient and hidden abomination.

The manifoldauils of a feared conscience.

Falle peace.

True terror.

A booke opened,

#### Curation and remedies :

If thou seeke vncessantly for honours, riches and pleafures which must be left; and for the helping and easing of the least paine of that body, that is running to the dust; how much more shoulds thou care to be relieued of this festered conscience, the greatest malady can befall man. Consider often of these two most terrible daies, both of death and of judgement; in which every one is to render an account: where a cauterized conscience shall be condemnation great enough alone. As by the contrary we have to labour for a sound and a whole conscience which is a continual seast; and the onely surest comfort in life, in death, and after death.

Hic murus abeneus efto,

Nil conscire sibi, nulla pallescere culpa.

Endeuour for daily increase of the true light, let that fincere milke, sweeter then the hony be thy diet drinke, that it may dwell in thee plentifully: with David delire the opening of thy eyes, that thou maiest understand the wonders of his law. Make daily fearch of the fcripsures; as for gould in the mines of the earth. Labour for spirituall wisdome, that thou maist have with thy light the right vie thereof in allthy particular actions: let thy consciece therewith be healed, lightned and directed in all thy affaire? and in sperituall be euer meditating vpon this indiciall sentence of the law. Curfed is enery man that continueth not in all things which are written in the booke of the law to doe thems. Apply to thy felfe this just deserved curse, that thy conceited and forestalledignorant minde, and hardned heart (the poisoners of conscience) may be once affrighted.

Be serious in the true examination of the conscience.

Feare of judge,

Pro. 15.15

Knowledge and application of the word to vie. 1. Pet. 2.2

Pro.2.4

G 1.3.70

Examination,

Search and try thy water, cry I have finned and have rebelled, Search thy felfe, even fearch thy felfe, bleffe not thy felfe. Make not a couenant with hell and death, smite thy owne heart, and forrow deepely for thy great madnesse and miserie. Let this thy distresse occasion thee to feeke for gracious falue to helpe thy feared conscience. Now it is called to day, after death there is

no phisicke.

Gaft downe thy felfe humbly before the most high, like the dust in his presence. Abhorre thy selfe in dust and ashes, condemne thy selfe, contesse thy sinnes, deprecat them in Christ; infift in roufing vp thy conscience, till it be awaked and thou get some sence of grace. Meditate on their promises and examples. He that hideth his sinnes shall not prosper, but he that confesseth and for sakesh them shall have mercy : If we acknowledge our sinnes be is faithfull and just to forgine us our sinnes, and to clenfe ws from all unrighteousnesse. Then David said unto Nathan. I have sinned against the Lord, and Nathan faid unto David, the Lord also bath put away thy sinne, thou halt not die. And when Manaffes was in tribulation, he praied to the Lord his God and humbled himselfe greatly before the God of his fathers, and praied unto him, and God was intreated of him and hard his praier.

Then begin with mourning heart, and weeping eyes to looke upon him whom thou hast pierced: and lament. for him as one mourneth for his onely sonne: and be sorrie for him as one is forry for his first borne. Trample not that bloood of God under thy filthy feete. Let not the beanineffe of his foule to the death be fo lightly regarded by thee : lay the diffresse and anguish of his most holy conscience for thy sinnes to thy seared conscience, and that most holy blood of that immaculate lambe, to that thy hard canker; as an alsufficient remedy, for all the fores of the conscience for Christ by himselfe bath made and apo " or apurgation of our sinnes, his blood clenfeth vs from all sinne. And through the eternal spirit be offered himselfe

Lament-3140-41. 41. Zepb.21 Pfal 10.3 E/07 28:15 Alla

Humiliation. 10b 43.6

Pro. 18,13

1.10 1.9

Saw.12.13

Zach-12-10

Application of Christs blood.

Heb.1.3 I.Io.1.3 -Hob. 9.14 Praier-

Lak 8,43

Refolution against sin. Gen. 5 24 Walke with God as in his prefece.

And in the prefence of thy own confeience. Senec I, de morib. up without fault to God to purge our conscience from dead workes, to some the living God. Defire refreshment from his blood, hunger and thirst for it, and vindoubtedly thou shalt be satisfied with it: at once it will heale the conscience, expiat thy sinnes, and satisfie both the iudgement of the conscience, and most severe iudgement of God.

This must be done continually for many daies with serious and frequent meditation, and endeuour to some measure of praier. And ere thou pray not at all, let any part of thy person, even thy body be humbled, bow thy knees, list vp thy eyes, bend vp thy hands, looke vnto the heavens, get out but one word, spare not to bable before that Rocke till thou finde a reasonant Echo. Let the body draw on the soule, vse all the meanes to humble thy telfe; ever fixing thy eyes on that Crosse, and still apply that sacred blood; at least he and waite at the poole of Bethesda, longing till the Angeli come, the water bee troubled, and that one come and helpe thee to goe in. And presse thou therefore to touch the hemme of his garment: vertue shall proceede from him to heale thee.

When thou art made whole, goe thy waies, and sinne no more, that thy conscience be seared no more. Carry in thy heart, a care to cut the bond of sinne. Conscientia bona non stateum proposito peccandi: walke with God as Enoch did; order the whole course of thy life as in the presence of God, appoue all thy doings even vnto him, perswade thy selfe thou stands in his presence. Seneca willed his Lucilus to doe all things as if grave Caro were present: how much more we, when God and our conscience is present.

Pithagoras his lesson was summer of pure of pure of pure of pure about all things be ashamed of thy selfe, or reverence thy selfe: Nullum consciumpeccatorum tuorum magis timeris quam temet in sum. And this shall keepe thy conscience at all times, both in sincerity and from all dan-

ger

ger of fearing. Keepe faith in a good conscience, keepe thy heart with all diligence. It is the most tender part in the foule, the least pinne may blinde the tender eie ofit!

Watch ouer the beaut. 1.Tim.1..19 & 3.9 Pro 4.33 2,Tim, 1,2 & 2,22

## CHAP. IX.

# A wounded spirit.

Pro. 18, 14. But a wounded spirit who can heare it ?



His is called trouble of conscience, or diftreffe of minde, or a broken spirit, It is nothing else but when a mans conscience is disquiered before God, wherein the exculing power of the conscience is

too little, and the accusing power too great.

The least degree of this disease is when a man is in suspence and doubts of his good estate before God, and is in a fingle feare or griefe for his owne condemnation (a common disease amongest the regenerate.) The greatest degree hereof is, when a man is in his own sence and apprehension, without all hope of faluation. And this is more then fingle feare; even a kinde of fearefull desperation.

There are three forts of this trouble, the first : it arifeth from the soule immediatly. Or secondly from the melancholike body immediatly. Or thirdly it is mixt

and rifeth from them both.

VVhat it is. Pro. 18,14

How it is,

The least degree

The greatest degree ..

Three forts thereof. See more thereof in Perkins case of confeience.

Part

#### Part affetted.

Conscience,

The part here affected is the conscience chiefely whose perturbation goeth through the whole faculties of the soule: as shall euidently appeare hereafter.

#### Caufes.

God to declare his iustice against the wicked.

And his mercy.

To trie their faith and to fine it.
To faib their fins. To prepare them for glorious feelings.
To know themfelues.
And count better of his prefee To know what Chrift felt for them.

Od of his owne will causeth this wound to be inflicted, for the more declaration of his power, both in instice upon the wicked, beginning here their hell, and sealing up their insticondemnation. As in Caine Saul, Indas, and in mercy upon the godly. As in Joh and David, who oft times felt no comfort, but sensible tokens of Gods displeasure and thought their case desperate, and that they were entered in some degrees of desperation.

This he do that trie their faith; and foourge their finnes, here he is not an efficient, but a deficient cause, leauing men to themselves, exerbising their faith with tentations before hee send them glorious feelings God hiderh himselse vndera cloude, to humble, his owne vnder the knowledge of themselves, and make them count better of his presence, and cleaue to his strength. He pursueth them with his wrath, to eause them flee to his mercy; and know what Christ felt for them, who dranke the dregges of that most bitter cup, whereof they drinke the drops.

Satan

Satan that roaring lion, labours by all meanes to bring the conscience first to sencelesaesse, then to desperation: casting ever cruell and impure thoughts, even into the heart of the most innoceut. He is politicke and cunning: he doth aggravate a lesse sinne to obscure a greater, and aggravates any great sinne, above the infinite mercy of God. This he doth as a murcherer and alier from the beginning, and yet he doth nothing but by Gods rust and wise permission. As the Angell Satan was sent to Paul to buffer him. And the cuill spirit to torment Saul, as the divellentered into Indas.

Filthy tentations of blasphemy, troubleth the conficience very fore, with vile conceits and thoughts against the Maiesty of God. Thinking he is not just, he is not mercifull, he is not omnipotent, he hath no providence, he is not present; he is like a sinner, he seeth not, he careth not, he will neither doe good nor euill, he is not to be regarded, and such like On condition there were not a hell, or diuell. I would there were not a God, with many such hatefull and distainefull thoughts casten into the minde. Christ was thus tempted and affaulted by Satan to renounce God and his worship; and as Satans share to fall downe, and worship him, which altogether he rejected yet the weake and weary sinner is fore wounded therewith.

Sinne Deaths sting giveth here one of the greatest stroakes. As when a man waxeth cold in holinesse, maketh little conscience of duety. Sinneth vpon light occasion, taketh himselfeto enill customes; hearing, seeing and suffering sinne patiently; suffering sinne to come to some height in himselfe; and thereby the conscience to be deepely wounded. Sometimes notorious and capitall sinnes bringe on this wound, as may bee seene in the example of Caine, Saul, Indas; and the more distresse of constitutions of the more distresse even farre more then open sinne that giveth not so deepe a wound.

Sat in by Gods Permillion aggravates finne about mercy,

1 Cor .12.7

Blasphemus ten-

Sin growing by custome, facility and degrees, 1.60, 15 56

Sinnes capitalle.
The more secres
the worse,

Sence

Sence of the want of grace.

Pfal.6.3

Sence of fin and wrath. Iob 10,17

Ieb 9.18

Ieb 13.26

Pf-32-4

Pfa.\$8.7

Gen.4:13

Mat.27 4

Sence of the want of grace, woundeth fore. As the Lord saith for a little while have I for saken thee, for a moment in mine anger, I hide my face from thee for a little feason. This David testifieth when he praieth. Restore to me the toy of thy saluation, and stablish me with thy free spirit. And pittifully lament, saying will the Lord absent himselfe forener? or will he shew no more favour? And Lord how long wilt thou delay. Here defects of obedience sensibly selt wound sore, but aboue all the doubtings of faith and of our election, brayeth and bruseth the conscience. But after this sort a reprobate will neuer be troubled, for his heart is neuer sorry for want of Gods sauour directly.

Sence of our owne sinnes, and of Gods anger most instly deserved, distresset they plagues against me, and thou increasest they wrath against me: changes and armies of sorrowes are against me. And he will not suffer me to take my breath, but silleth me with bitternesse. And thou writest bitter things against mee, and makest me to possesse bitter things against mee, and makest me to possesse bitter things against mee, and makest me to possesse bitter things against mee, and makest me to possesse bitter things against mee, and makest me to possesse bitter things against mee, and makest me to possesse bitter things against the possesse and might: and my moysture is turned into the drought of Summer. And thine indignation lyeth upon me, thou hast vexed me withall

tby waines.

The wicked also are plagued with this wound of conficience proceeding from the feeling of sinne and Gods wrath. Infernus enim quidam anima rea consciencia, for an euill conscience is a certaine hell to the soule. As Caine testified saying. My punishment is more then I can beare. Whereby he thought his sinne was greater then could be pardoned, or the punishment thereof borne or eschewed: Thus was Indas wounded, when he sore repented himselfe vnto death: emptied his hand of the price of Christs blood: departing with these wosull words. I have sinned, betraied the innocent blood. And desperately hanged himselfe.

Igno-

Ignorance of the

Mclancholy.

Ignorance of the nature and degrees of finne and the accusing power of conscience, too farre blindly extended, corrupteth the soolish imagination, and blinded minde: causing the smallest sinnes seeme the greatest. Customable sinnes of infirmity and of ignorance, to be sinnes against the holy Ghost. In the meane while many greater sinnes will be hereby coursed and vn-knowne.; and the silly sinner shall be tormented in conscience, with supposed sinnes against the holy ghost.

Melancholy with blackish fumes and darkning vapours, arifing from the diffempered body, corrupts the imagination fo ftrangely, that there with all the heart affections and conscience is greatly perturbed. This being a disposition to conceit euill of each thing, to expone all things to the worft, to apply every ill thing to himselfe, and to conceive a thousand mountaines of yneschewable miseries against himselfe : accounting himselfe to be the greatest finner, and to lie forest vnder Godseternal displeasure. Here the conscience is not trutouched, but by the peruerted imagination, yet it counterfeits the trouble of conscience very neere. But he taketh neuer vp his sinnes in speciall, but in generall, and in a confused masse. Of times he is touched more with the least finnes and imaginary finnes, then with the greatest and reall. And as for Gods wrath he taketh it not vp rightly: but because he hearethit is so great an cuill; he is affraid of it, for euery cuill affraieth him confusedly, yea he is affraied at a picture in the wall, at the crowing of a cocke and the fnaking of a leafe. He will be frangely terrified with his owne thoughts and dreames. Melancholy is the Dinels batte: as Sanls evill spirit was the diuell abusing his adust and melancholike distemper.

### Signes and Symptomes.

Tobes Symp. tomes. 100.6.2 3.4 8.9 THe fignes and fymptomes of lob, his trouble of conscience were as he himselfe testifieth, saying. Oh that my griefe were well weighed, and my miseries were laidtogether in the balance : for it would be now heavier then the fand of the fea: sberefore my words are swallowed up, for the terrours of the almighty are in me, the venome whereof doth drinke up my spirit, and terrours of God fight against me. Oh that I might have my defire, and that God would graunt me the thing that I long for: That is, that God would defirey me, that he would let his hand goe and cut me off. And thou writeft bitter things againft me, or makeft me to peffeffe the iniqueties of my youth. Thou puttest my feete also in the stockes, and lookest narrowly unto all my paths, and makest the print thereof in the beeles of my feete. Such one confumeth like a rotten thing, and as a carment that is moth eaten. And thou haft made me full of wrincles which is a witnesse thereof, and my leanenefferifeth up in me, testifying the same in my face. His wrath bath torne me, and be bateth me, and gnasheth upon me with his teeth.

Iob 13.26,27.28

Dauids Symptomes.
Pfal. 6.3. 6.7

Pf.32.3.4

The fignes and symptomes of Danids trouble of conscience are likewise expressed. As my soule is sore troubled but Lordhow long wist thou delay? I fainted in my mour ning, I caused my bed enery night to swimme, and water my couch with my teares. Mine eyes are dimmed for despight, & sunke in because of almine enemies. And when I heldmy tongue my bones consumed, or when I roared all the day, for thine hand is beaug upon me day and night, and my moisture is turned into the drought of summer. And in the day of my trouble, I sought the Lord: my soare ranne and scafed not in the night: my soule resused comfort. I did thinke thinke upon God and was troubled: I prayed and my spirit was full of anguish. Thou keepest mine eyes waking, I was aftenied and could not speake. Will the Lord absent him-felfe for euer? and will he show no more fauour? Is his mercy cleane gone for euer? doth his promise full for euer more? Hath God forgotten to be marcifull? hath he shut up his tender mercies in displeasure? And I said this is my death.

Here nothing is felt but the tokens of Gods anger, whereupon proceedeth the alteration of the body a burning ague: the entrails rife, the bones are inflamed, the flesh consumed, sicknesse and weakenesse encrease feares, terrours, doubting of mercy, lamentable

complaints possesse the whole soule.

When the divell woundeth the conscience with filthy suggested thoughts, they come in the minde speedily, and are enforced violently, valuoidable, againe, and againe; entring in, year thousand times in the day perhaps: they are convaied to the minde from without, the memory is weakened, the senses directly against the light of nature, and farre more against the light of grace, thinking vareuerently of God. They are conceived with seare, trouble and faintings doe follow they are cast in the minde, and not bred therethey will befall both the bad and the good; the best Chuilian and fairest professor may be in the dumps with them: the godly cannot promise themselves steedome hereof, but when they have them, they abhore them.

There is another fort of impure thoughts, most vile and filthy, that are not so ingested, and suggested by Satan; they come more directly from a mans owne heart, they come with greater leasure, least violence, and more moderation, they are not so farre against the light of nature, they cause not feare, fainting, nor sickenes; they are not amass with them, they come more orderly, euen from the heart of reprobate mindes; they distresse

The fumme of their Symptomes

Symptomes of blasphemus tenpations suggested by Satan.

Symptomes of blasphemus tentations proceeding of our selues Symptomes of common trouble befalling to the Godly.

Symptomes of a melancholious trouble.

not the conscience, because the minde applaudeth to them, they belong more to the madnesse of minde, or conterised conscience, then to the wounded conscience.

When the godly and regenerate hath their trouble of conscience more common & lesse violent. They are ferry for not forrowing asthey would, they are grieued with hardnesse of heart, and vexed with doubtings: they complaine of infirmities, wants, weakenesses, impersections, omissions, slippes and slidings: they lament that Gods graces are not so sweete to them: and their

owne finnes not fo foure as they fhould be.

If trouble of conscience seeme to come of melancho. ly, the imagination in conceits will be monstrous, thinking himfelfe oft times to be a beaft ( as are humbin. oi) such a one was Nabuchadnezer. Sometimes a pitcher, a fow, a dog, a dead body, their nofe to be monftrous big, their buttockes of glaffe, their belly to bee full of little cats,&c. He that is thus affected will apply cuery euill thing to himselfe. He will have many horrours, feares and despaires even of saluation: he feareth euery man, euery creature, yea himselfe alfo, and feareth most when there is least cause of fearethe is displeased with himselfe and and his owne actions: this trouble it is not cumbrred with finne and wrath, in speciall. As that truely trouble of conscience is, it hath courage in nothing, but true trouble of confcience will bee most couragious in many godly things. This may be cured with Phylicke, but true trouble of conscience scorneth all medicines. This paffion is long in breeding, and commeth no more flowly, then the true trouble doth.

Pragnoficks

## Prognostickes

If trouble of conscience come of a capital erime, wafling and wounding the conscience, it be comes almost incurable; and makes many, with Caine, Indas, Saul perish in the tentation.

If it come of the meere will of God, as was lobs

trouble, it is then the more curable.

If any be troubled with that filthy tentation of blasphemy, and consent given thereto. It is then most dangerous, specially in those that have begun to choose the way of trueth. It bringeth forth strange cuils and horrours of minde, great assonishment, desperation, dispatching themselves, and judging themselves the fire-brands of hell, rejecting all holy meanes and exercises of recovery: yet neverthelesse as Christ escaped this tentaion withour spot, so many of his members are delivered from this tormenting sury, and now sully restored, continuing in the zealous service of God. But if this vexation proceeding upon blasphemy, have no consent of heart, but a constant disliking thereof it is the lesse dangerous.

If the spirit be sore wounded for sinne after relapse it is the more searefull, for in all the scripture there is

net one example of restorationafter relapse.

If it proceede of the bodies melancholy, it is curable by phyficke. But if it be meere and true trouble of conscience, no earthly physicke can helpe it, but only that that floweth from the fountains of light and life skilfully applied, and graciously blissed.

This trouble of conscience, if it proceede of a combat of the conscience, directly and immediatly with the wrath of God, it maketh the foret and dec-

Cafes dangerous

Leffe dangerous,

More dangerous.

Danger,

Leffe danger,

Danger.

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Leffe danger.

per wounds. And is more incurable then that trouble that proceedeth from the sence of the the want of mercy and grace.

#### Curation and remedies.

The fitteft phifis

2.Cor.1.4

Efay 50.4

Cant. 2.

The patietwould be patiently borne with.

Cent 3.41
Putting a differrence.
Ind, 22

Onceale not thy disease, neither rest on thine owne iudgement. Submit thy selfe alwaies to the aduise of such as thou acknowledgest to bee both Godly, wise, louing, learned, meeke, and experimented in that sieknesse, that is able to comfort by the comfort where with he himselfe hath been ecomforted of God. But in special make choise of some one that hath a ministerial authority, and as an Ambassadam for Christ, and one in Christs stead, may instruct, exhort, and comfort. To whom the Lord hath given the tongue of the learned to be able to minister a word in time to him that is weary, whose good words are as staggones of wine. He must gage thy heart, and thou must open thy minde to him freely.

He will much regard thy disposition, he will beare patiently with thy wants, frowardnesse, penishnesse, rashnesse, distempered affections, and actions. He will humor thee and simpathize with thee in divers things. As to be grieved when thou art grieved: to weep when thou dost weepe: he will not give thee soone over: He doth know that God herein hath the greatest stroake, and will wait on his leasure; that after all meanes are v-sed, at length thon maiss find him, In whom thy soule delighteth. He will not deale so sharpely with a woman as with a man: nor with the melancholicke as with the more simple trouble, nor with him that is troubled vnder the want of grace, as with him that lieth wounded vnder the guiltinesse of sinne, and terrour of wrath.

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Hee must not apply false remedies : nor begin with words of compassion and consolation : nor with yntimous feare, sugered comforts : before the conscience be ripped vp by special repentance; he must confort not too soone, before thou be humbled, nor too much least thou become afterward the worfe; Iron too much and often heated and cooled, becommeth the harder: Thou must not begin with drinking, pastime, mirth, company, purging,&c. which for a while may mitigate the paine; but it will bite more deepely thereafter, when the violent fit shall affault with a second remorfe, more dangerous then the first; if the trouble be not mixed with melancholy, physicke is but follie, if it come altogether of melancholy, tovie theology onely shall proue idle labour. Some are so mad in the fury of this difease, that when they can get no eafe by their common falle remedies; neither can light vpon the true and most specificke helps, they run to violent death to end their griefe, like the foolish fish that lope out of the feething water, into the burning fire.

When this disease commeth by a sense of wrath for finne : first thou must be purged, and brought low by the Aloes of the law : before thou be foupled with the oyle of the Gospell. Purgatiues must goe before restoratiues, thy foares would be gently fearched, and out of them a sense of some speciall and secret sinnes drawen : it is not meet to presse the conscience too rigorously,

nor to release it too vnaduisedly.

Begin at thy forrow, and convert it vnto the forrow for finne; remembring that man suffereth for his finnes. It is a very fit cure of the hamorage of the no ferto divert the flux of blood by phebotomie in the arme, when yee have brought him to a forrow for finne : I mot this forrow be generall or confused, but distinct and special, for such and such particular great sinnes. Thus maturat thy apostemat wound, let the fore issue out, reduce confuled griefes to particulars : Say, Hee that is arranfgref-

Cautions. Begin not With comforts. Comfort not too foone. Comfort not too much. Comfort not externally as with mirth.

Comfert not with phylicke.

Danger of falle remedies,

If the wound proceede of the tharpe fenle of wrath for finne Purge before that yee restore, and cast downe before ye saile. Caution.

Lament,3. Conucrt forrow to a forrow for finne.

Andreduce generalland confuled gricles so particulars.

Wander not in the generality of finnes

Conuiction in fame greatest and particular fins

Begin repentance or elfe renew it.

Pfal.32.5.

Iob 39.37.

Be drame to . fome true meafure of praier.

Begrieued, at leaft be defitous to be grieued at finne...

VVhen thou are truly humbled, then thou are to be consorted. Temper the competities with fome tartified of the claw.

for of one, is guilty of all. If I bee scourged for one sinne, what may God doe justly to me for all the millions and mountaines of my sinnes.

Lookenot to generall finnes too superficially : nor to particular finnes too superficiously; bind some particular great finne vpon thy conscience, by the euident convincing power of the law : marke the greatest and most frequent checks of thy conscience; this shall bee thy aduantage when thou art grieved for any one finne cruely, and vnfainedly, thou fhalt be eafily brought on proportionally, to be grieued for all finnes knowne to thy felic; thou shalt be brought humbly to repentance, if thou halt not repented before, and if thou halt alrea. dy repented, this will helpe to renew thy repentance, that thou maift confesse with Danid. I acknowledge my linne unto thee neither hide I mine Iniquity: for I thought I will confesse against my solfe my wickednesse unto the Lord and thou for gauest the punishment of my sinne. And with Iob, Behold I'amvile : what shall I answere thee ! I will lay my band upon my mouth.

Thou must be drawne to deprecat and pray; at least to fall downe, sigh and so before the Lord: affire thy selfethat though thou know not how to pray as thou ought, yet the Spirit helped thy infirmities, and maketh request for thee, with sighs that cannot be expressed. The secret gronings of secret faith (in despight of the steff) shall crie loud in the Lords eares for morey, protest before him; If thou can thot be grieved for sinne as thou woulds: yet thou art grieved, that thou art not grieved: at least earnessly thou desirest to does the

fame.

Thus being fore caften downe vuder the sense of thy special same, and sust deserved wrath of God; and now lying deserted and fore contrite, vetering nothing but gronings:cosomets are to be ministred not too farre (at the first) sweetned; but sharpened with some terrours of the law; still a little affrighted for some and wrath,

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that the comforts may appeare the sweeter; Comforts would not be direct and present , but proceed by degrees and steps, except onely at the point of death (for then a more direct and sudden course of confort would be vsed.)

Perswade thy selfe of the possibility of pardon Sinne of the owne nature is euer ynpardonable : yet in the

mercy of God most easily pardoned. For,

1- Gods mercy is as himselfe is infinite. The Lord is gratiom and mercifull, slow to anger and of great mercy. The Lord is good to all, and bis mercies are oner all bis workes. Let the wicked for sake his wayes, and the varigh. teom his owne imaginations, and returne onto the Lord, and he will have mercy upon him: and to our Godfor be is very ready to forgine. And let I fraell waite on the Lord: for with the Lord is mercy, and with bim is great redemption: and he shall redeeme I frael from all his iniquities. And Christ hath given himselfe a ransome for all men. Not only Appro a price but arrange a counter prife. The horrible fals of Manafes, Salomon, Danid, and Peter, were swallowed up in the gulfe of this infinit mercy.

3. Sinne committed doth not euer vtterly take away grace; but darkeneth it for a time, that it may thereafter fhine the more. God turneth finne about for the best to his owne by divine dispensation : where sinne abounded, grace thereafter abounded farre more: his grace is fufficient, his power is made perfect through weake-

neffe.

3. The promises of pardon and life are generall, and indefinite to all, they exclude none, but those that are fi-

nally impenitent.

If thou thinke thy relapses cannot be pardoned. Remember that men that have not a drop of mercy, in comparison of God; are obliged to forgiue the repenting offender, though he offend seauenty seauen times. God much mote that is infinite in mercy, hath bound himselfe by his most constant promises, vpon true and reuned Caution,

Perswade thy felf that thy fins are pardonable and that because Gods mercieis infinit. Tfal 145.8.9. Efay SS.T

Pfal. 130 7.83 1.Tim. 2,6

Sinne is leffe then mercy.

Ro.5.20 2.Co.12 9. Gods promifes excludeth no pe: nitent. Mattb.11 18. 30.3-16. 1.Tim. 1.15.82.6.

Yea, relaple in fin is pardonable, Luk.17.4 Gods mercy is le infinite.

E/ay 1,18.

Scale of finne and wrath hinz ders not actuall pardon, but rather furthers it. renued repentance: both often to forgiue and forget the same sinne, iterated agains and agains; That though your sinnes were as Crimson, they shall be made as whise as snow: though they were red like Scarlet, they shall be as Woll.

After that thou art perswaded that all thy finnes are pardonable. Labour to be affured that thy finnes in particular are really pardoned; thou wilt object thy extreeme feeling of finnes, and fignes of the degrees of Gods wrath; writing bitter things against thee: and that thou halt no fight or feeling at all of faith, or grace of remission:remember how God worketh alwaies in and by contraries. All the world is made out of nothing, the Rainebow a figne of raine, is a pledge to faue the earth from raine: Elias facrifice burneth in the midft of water. Christ cureth the blind man with spittle and clay. He giveth life by death: He bringeth to Heaven by the gates ofhell: His power is made perfect in weakeneffe: He killeth, then maketh aliue : First he woundeth, then healeth, he maketh men to fow in teares, that they may reape in ioy: In wrath he remembreth mercy, he maketh his owne by tast of wrath, thinke mercy the sweeter. The paschall lambe was eaten with bitter herbes: no sweetnesse can be felt in Christs blood, till bitternesse first be felt in finne and wrath, whose fense cannot preindge mercy and pardon: God is most mercifull where there is greatest misery lamented.

1. Be grieued therefore at sinne, for that it offendeth Godeuen thy louing God.2. Thirst and hunger for reconciliation. 3. Be faine to repent. 4. Purpose to sin no more. 5. Endeuour to new obedience. Say I will rise and goodo my father, and say unto him father, I have sinned against heaven and before thee. Remember the Physician is for the sicke, but not for the whole: meditate vpon his blood, and apply it to thy fore. Quid tamessicax ad curanda conscientia vulnera quam Christi vulnerum sedula meditatio? What is more essectival to cure the wounds

Counfels to obtaine actuall para don, Luc. 15.18:

Mat.9.13:

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of the conscience, then a diligent meditation of the wounds of Christ? Applie the leanes of the tree that ferweth to heale the nations. The tree is Christ, the leaves are his merits: he calleth upon the weary and laden, that he may ease them. He was fent to heale the broken hearted, to preach deliverance to the captives : recovering of fight to the blind; and to fet at liberty them that are brused. The Lord is neere to them that are of a contrite beart : And bleffed are they which hunger and thirst for righteoninesse, for they shall be filled.

Hereby thou mayit be affuredthy finnes are both par. donable and pardoned; but if thou obiect and complaine upon the want of thy fight, and sense of grace; and that thou lackest repentance and faith to embrace the actual remission of thy sinnes; then is thy trouble brought from a greater one to a leffe : that is from the fense and feeling of finne and wrath, to a trouble that ariseth more directly, from the want of the sense of

grace, and to be helped as followeth.

Remember that it is Gods will, that fo long as we abide in this pilgrimage, we should be imperfect and remaine vofinished till death. Qur faith is weake , our harts are narrow mouthd vessels taking in oceas of graces, yet receining them but by drop & drop. God wil not haue vs to be Saniours to our selves, in satisfying and fulfilling the law perfectly : and Chrift onely to be but an instrument to dispose vs thereto: may he will haue vs altogether brought to nothing in our felues, the carnall man faith; I doe no good, nor will doe it; the glorified man faith; I doe good, and will doe it : but the regenerate man participates of both, and is acceptable to God; faying, the good I doe, but not as I would doe it, euil I avoid but not as I would.

He is efteemed before God, more from his spiritual part, then from his fleshly part, &is judged to be of the Spirit, because he fanours the things of the Spirit, we recomena morehere, but the first fruits of the Spirit; wee

Rengl, 22, 2. Máth.11.18.

Luc 4 18. Pfal.34.18.

The maladic is changed from lenfe of wrath to the fenfe of the want of grace to be cured as followeth.

Remember that there is no perfection of grace in this life, for our hearts are nar-

We must not be fauiours to taue our feines. We must bee humbled,

VVe are partly regenerate and partly varegeperate.

God effectmes vs from our best part, Ro. 8.9. M. la.3.17. Bi: ft fruits must

Our greatest perfection is to feele our imperfection Ambrofe.

By our wants God will have his graces well valued.

God will have ys

Content thy felfe with the beginnings of graces.

1.60r.12 9

The beginnings of fauing graces are constant.

R.8.33.34.35.
38.

12.10.27 & 6.37.

And they are three.

Sorrow to Godward.

2.Cer.7 9.

Defire of grace.

must be blyth to touch the hem of Christs garment, and with Marie Magdalen to kisse his seet: our persection stands in the seeling and consession of our impersections, our obedience is regarded. Ab affect un magic quame effects by the affection more then by the action.

God will haue vs to see and feele what great neede we haue of his sonnes righteousnesse, that we may the more diligently thirst for it: Hee will haue the pride of our hearts humbled, and subdued by counternailing the received graces with the like measure of inbred infirmities. And finally hee will haue ys daily fighters against sinne; and daily busied in purifying our selues.

Looke for no perfection of graces here, neither complaine for the want thereof: it may very well more now content thee, and delight thy heart, that thou hast the true graces in any measure. Let the Lords grace be sufficient for thee: his power is made perfect through weakenesse.

Consider therefore if thou hast the true beginnings, and first grounds of sauing graces, whereby thou maist reape singular quietnesse, and peace to thy conscience: For he that is once in the estate of sauing grace, shall abide in the same for eyer.

Their true beginnings are chiefly three, the first is Sorrow, which is a sure saving grace, if it be for sinne, as it is sinne, and as it offendeth God. If thou wouldst be displeased, although there were no conscience to conwict, no divell to torment, and no hell to punish thee into; yea if thy forrow be so sincere, that thou art sorrowfull, for not being more sorrowfull then thou art, and grieved for not being grieved enough at thy sinnes and thy selfe, for offending that so high a Maiestie, and so louing a father. This is a portion of that true sorrow to Godward that causeth repentance never to be repented; for it is not nature, but grace that can make vs so to doe.

The fecond is a defire and a willing minde. If thou

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cannot feele within thee (as thou wouldit) such true repentance and faith as thou should have, yet if there be a willing minde, it is accepted not according to that which thou hast not, but according to that thou bast: If thou would faine repent, and beleeve it is a true beginning of repentance and faith: the promise of blessedness is annexed to the true desire of grace. Blessed are they which bunger and thirst for righteousnesses: for they shall be filled. Hunger argueth a want, and a desire of the supplement thereof; so to hims that is a thirst (is promised) the well of the mater of life freely, God heareth the desire of the poore. And he will fulfill the desire of them that feare him, he also will heare their cry, and will save them.

The true defire of mercy in the want of mercy, is mercy it felfe, and defire of grace, in the want of grace, is grace it selfe: because God first worketh it, giveth it: secondly, accepts it: thirdly, he annexest a bleffing to it: sourthly, God heareth it: fistly, he will fulfill it. This defire is not natural nor carnall, as the defire of wisdome, riches, honour, pleasures, that God leaveth oft empty: but it is a defire divine and spiritual, that never wanteth the promise, and performance of blef-

Thou wilt not getthis defire so great as thou wouldst but yet thou must content thy selfe, if thou canst have it as true as thou maist in some measure; albeit thou belike vinto a sicke man, fore sick against his will, and yet some would be amende, and vicial meanes to obtaine health; but it will not as yet be with him: and like a ship wrack to man swimming to land, but driven backe with the wind fore against his will, yet still be labours and defires to come forwards; or like a man imprisoned in I-ross that hath broken the laile; runnes away with his Irons; but hindred with their burthen, defires sane to run faster; all their desires are true, yet hindered in their performance; and make weake with impediments.

2. Cor.8.12.

Matth. 5,6.

Revel 21.6, Pfal. 10-17. Pfal 145.198

Defire of grace is grace, Resfons hereof. Phil.2.13, 5. Cer. 8-12. 6. Mash. 9. 6. d Pfel. 10.17. 7. Phil. 16. Pfal. 145.19. This defire is diuine.

Although lometimes [mall, yet ...

Oft times hinder red from a clien, yet endenouring, to its. Purpose. Ad. 12.23.

Pf.32.5

Luc.15.18.19.

Purpole fprings from defire and aimeth at perfor mance. Defire muft be true: Purpole conftant. Practife diligent. 1-Theff.1.3. These seminaries are pledges of Gods loue. Wherein wemust be exercised ftill 2 Sam, 15,26. Ro.9.3.

Feeling of grace is not alwaies a companion of faith-Habas 2.4.

True faith may be effectuall with out the presence and comfort of grorius seelings.

The third is a purpofe. If thou canft not finde in the felfe fuch proofe and practife of grace as thou wouldft fee, if thou haft a fetled purpose and willing minde to forfake al finne, and returne againe to God; faving with David, I will confesse against my selfe my wickednesse wato the Lord, and thou forgauest the punishment of my sinne: and with the forlorne childe come to thy felfe againe, and in the purpose of thy heart fay. I will rife and goeto my father, and say vaso him, father I have sinned against beauen, and before thee, and um no more worthy to be called thy some make me one of thy hired servants: Let this purpose spring from defire, grow with endenour, and end at performance: euer labour to turne purpose into practise. If the purpose be honest, though the practise be weake, yet it is accepted with God for obedience: Accipit funm remittit tuum. Let the defire be true, the purpose conflant, and the practife as diligent as thou can.

All these three seminaries of saving graces, though weake, yet are they pledges of the Lords vnchangeable love: wherein thou must diligently labour, that they be not slitting, sleeting, slopping, slaying, not straying, but constant, setled, growing and daily recovered from their enforced ruines and lossessay to God with Danid: Beholdhere am I, let him doe to me as seemeth good in his eyes: and if he thinke it for his glory, say with Panil. I

wouldwish my felfe to bee seperate from Christ.

Whereas perhaps thou wilt fay, thou feelest no comfort of grace, remember thy sense and feeling are not alwaies sit directours: we shuft live by faith and not by feeling; for above sight and sense, wit and reason, yea e. uen in the apprehension of anger, to relie on the mercies of God, and to lay hold on his promises: is the true trial of true faith: Danid out of the deepe places called ynto the Lord, Iob said to the Lord, Though thou kill me, yet will I trust in thee? Abraham boped above hope. And the theese on the crosse beleeved against sight, sense, reason and opinion.

Our

inthy Our effate of grace vnder weakeneffe, hath yts owne ouldft ebbing and flowing, an accesse and recesse: Somerimes ndero we have to complaine of our deadnesse, and say Quickwith en me according to thy lowing kindnesse: Sometimes to la-DHIO ment the spirits withdrawing, saying. Will the Lord abinne: Cent himselfe for ever : And I sought him but I found him aine, not, I called but he answered mee not, At some other times againe Christ will lie Betweene the brefts of his own as a poefic of mirrhe gining a frong smell. And will shed abroade his love most abundanly in their hearts,

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Call to minde that all there stops and impediments of grace, fpring from the corruption of our nature: They are no part of vs, that are regenerate, neither belong they to one persones, in respect of divine imputation: every one of vs may well fay, It is no more I that

doe it but sinne that dwelleth in me.

Remember the bigane experience of the Lords fawour, and the yeeres of the right hand of the most high. As David when he went to flay Goliah remembered how the Lord delivered in his hands the Beare and the Lion. whom the Lord lones, he loues to the end, And with bim there is no shadowing and turning. He is faithfull and will Stablish and keepe his owne from enil. His graces are without repentance, whom he hath chofen he will call, and whom he calleth be instifieth and whom he inflifieth be glorifieth. And this foundation standeth sure, the Lord knoweth who is bis.

Thinke not this thy exercise and trouble, under these wants to be vincoush and strange. The most deere to God haue beene thus handled as Christ in the garden, and on the Croffe. David in his heavie diftreffe. Iob in his anguishes : And the Spouse in her languifhing.

And whereas thou wilt fay, I have praied long for many graces of God, but have received none, whereby Lindge the Lord doth hate me, and that I am altogether empry of grace; yet remember that to pray for

Our eflate is vnder ebbing and. flowing. Pfal-119.88

P(al 77-7 Cant.3.1

Cant. 5. 5.6 Cant. 1,13

Ro.5.5 Lets of grace fpringe from corruption. They are no part of regeneration, They are not imputed. R. 717 Remember by. gane experience P[al.77.10 1.Som. 17.34 Gods love is sactlano.

Ko.11,29

Ro.B

A wounded spirit is customable.

Pfal.77.203.7.8; Cautiel. 9.4.5.6

Delay of the petions of grace is no figne of wrath

grace,

P/al.69.3

God graunts the petitios of grace, when and as he will wonderfully. Ro. 8 26 Heb. 5.7

Remedies against doubting of election.

None haue a warrant to beleeue their reprobation. There is no testimony of reprobation but finall impenitency,

The spirit restifieth of election. 1.60,2.10,12 E 70.8 16 Gal.4.6 2.60,1.2 Eph.1.13 & 4.30 2.60,5.5 grace, is a good beginning of grace. Others who were according to Gods owne heart were so handled. David complaineth I am weary of crying my throate is drie, mine eyes faile whiles I wait for my God. Zacharie praied long to the Lord (even vntill he was old) before he was hard, God hath many wonderfull waies in graunting the requests of his owne. We know not how to pray: and we know not how he graunts our praiers. Christ in his strong crying and teases was hard, but how? he was not freed from the death, but strengthned to suffer death, and thereafter freed from the sorrowes thereof. If thou get freedome from thy distresse, it is all one before the Lord, and to thy endlesse weale.

If this trouble proceede from the doubting of thy election, whereby thou art more perswaded that thou art a reprobate, then a chosen childe: Remember God hathallowed none to doubt or despaire of their election. Neither hath her allowed any to beleeue the certainety of their reprobation. None can gather the perfwasion of their reprobation from themselves, for all men are liers, we cannor haue this perswasion from the divell for hee is a lier from the beginning. Gods frist maketh no perswasion in this point, it is hard to gather it from euill workes, or from an euill heart. A denying Peter: A persecuting Paul; A filthy and bloodie Dawid, An apostat Salomon and Manasses may be converted. No kinde of sinne can beare testimony of reprobation, except onely finall impenitency, or the finne against the holy Ghost.

As for the certainety of election. First the spirit giveth testimony thereof, making perswasion in the heart, which differs from carnall presumption, whereby the Divell transformes himselfe into an angel of light. Carnall presumption is dead, and bringeth forth no true fruites. Spirituall perswasion is lively, and effectuall in good works, yet it will be sometimes weake, faint.

and

and feeble while as in the meane time it abideth a

2. The effects and fruites of the holy spirit proceeding from the fantification of the spirit. Are spreed into many branches. As 1. sensibility of wants, 2. sorrow for sin 23. wrastling with the stells: 4. thristing for grace: 5. preferring Christ to all: 6. to loue one for his Christianity: 7. gronings of the spirit: 8. eschewing of occasions of sia: 9. an endeuour to obedience. 10. grouth & perseuerace in these. 11. And sinally the beleeuing of inussible things. 12. The hoping of delaied things. And 13 the loue of God while as he seemeth to be our enemy.

If these effects be languishing we are not to cast down our hearts, for then we are more truely tried, then justly terrified, for a true faith though it be no more then a graine of mustardscede; and no stronger then an infant, abideth still a reall and true faith sufficient to apprehend Christ, and shall be sufficiently sutnished with

frength and increase from aboue.

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But if thou be such a one, as neuer hast felt as yet their effects of the Spirit, thou shauldst not conclude with thy selfe, that thou art a reprobate, neither doubt of thy election, because all the elect are once without them, to wit, before their conversion. Thou also maist in the Lords owne time be converted: carefully yie the meanes of thy conversion, and patiently abide the Lords leasure:

If this thy trouble come vpon a supposed sinne against the holy Ghost, because thou thinkest thy sinnes are committed against knowledge and conscience, or for that thou hast made opposition to the truth, thou must consider that Paul persecuted the truth. Peter denied the effential truth, David sinned against his knowledge and conscience, and yet none of these did sinne against the holy Ghost, which is an vniuerfall apostacie and a general denying of the truth and whole religion: oppugning the same against the illumination of

The fruites of the spirit testifie the same-2. Thes. 2.13 & Epbes 1.4

2.Tim 2.19 Heb.12.14 Phil 3.8

Mat.10,41 43

If these fruits be languished it is not to terrifie ys, but to try vs and awake ys,

If thefe fruites have never beene felt.

Victhou the meanes for thy connerson.

Remedies if it come vpon a supposed sin against the holy Ghost.

1-Tim. 1.13 All.3.18

What the finne a. gain & the boly Ghofis.

Three things are in the finne a. gainst the holy Gnest.

Signes that it is not committed

Remedies if the wounded ipirit come from tentations of blafphemy.

Remember they are the diucls fins, not thine, but thy croffes,

Reieathem.

Protest thy innocency.

And if they were thy finnes, they proceede from thy varegenerate part. They are pardonable. 70.7

Beware of idlenes

the minde and conscience. So that there are required to the committing of this thing. First knowledge. Secondly, a resolute and purposed malice. Thirdly, an opposition against the whole truth. This sinne cannot be committed of infirmity, or suddenly or vnawares, but upon dispightfull malice, cleere knowledge and set-led resolution; consider with thy felse, if thou wouldest not commit that sinne, then certainely thou committest it not, or if thou search or rewest, that thou hast falleninto it, and wishest to be free of it, then certainely thou art most free.

If the wound proceede from tentations of blasphemie, and with filthy and abhominable thoughts in the minde, judging thy self to be nothing else but an incarnat divell, because of these filthy fantasies that are so Terribilia de fide horribilia de divinitate. Remember they are not thy personall sinnes, but thy crosses, they are the divels sinnes, and he must answer for them: not thine for thou neither bredest them, nor approves them, nor consenteth to them. They are outward thoughts of an outward cause, they are not of our selves, nor of our selse-corruption, seare them not therefore.

Let them goe as they come; striue not against them, reject them as abominable, Make no count of their terrour. Say with Christ in the like tentation. Anoid Satan, resist the dinest. Say away with him and such his false absurdities. Make them alwaies satans sinnes, and not thine owne cappeale to God, protest thy innocency of heart, Say with Panl, I doe the enill I would not reuolue them to more in thy minde.

And giving, but not graunting, that they are thy perfonall and proper finnes, yet remember if thou repent, they proceede from thy unregenerate part. They are pardonable in Christ, if thou can with a forrowfull heart say. It is no more I that doe is, but sinne that dwelleth in me.

Beware of idlenesse and solitarinesse, vie holy com-

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pany with holy mirth, and finging of Plames. Eua, David Christ were tempted when they were fostiary, open thy heart and estate to some faithfull sit friend.

Watch ouer thine owne heart, and guard it by causing The word dwell plentifully in thy heart. Exercise thy selfe in the meditation of the law of God, establish thy heart by the counsell, not of thine owne wit, but of the most wife God. Oppone the light of nature, & light of grace, saying with Christ in the like tentation, it is written, &c.

The more that these vile thoughts come in thy minde, be thou the more zealous in the contrary: by al meanes seeke Gods glory. Be diligent in the points of thy particular calling.

And about all things be instant in praier, for mercy and for light, to discerne the truth and vacruth, to re-

ied the one and yeelde to the other.

If this malady proceede of finnes that have wasted the conscience, vie all the meanes to amend thy impenitency, whereof see in the cure of impenitencie. And vie all the remedies for comforting the distressed conscience, lying under sinne and wrath, as hath beene set downe before.

But if it proceede from the melancholious distemper of the body (as most frequently it doth.) Thou must repent and renew thy repentance: thou must be also comforted with the promises of mercy. As the Angellof the Lord pitcheth round about them that feare him, and delivereth them; Taste ye and see how gracious the Lord is, blessed is the man that trusteth in him. And there shall none enill come unto thee, neither shall any plague come neere thy taternacle, for he shall give his Angels charge over thee, to keepe thee in all thy waies: They shall beare thee in their hands that thou hurt not thy foote against a stone: And the Lord is with you while ye be with him: and if ye seeke him, he will be found of you; draw neere to God and he will draw neere to you, cast downe your selves before the Lord, and he will lift you up.

Vie holy & pleafint company. Strengthen thy minde with light both of nature & grace. Col.3.38 P/a.1.2 & 119.11 Pro.20.18 & P/119.24 Mit 4.10 Be zealous in well doing.

Be inftant in praier.

If this maladie proceede from wailing fins, vie the remedianthat are against impanitency.

If it proceede from melancholy the helpes are Repentance Comforts, Pfa.34-7.8

Pfa 91.16.11.13

2 Chro. 15:3

104.10

Thou must be counfeilable. Be per[waded of the natural caute of thy trouble. Be cured by phificke. If the trouble be mixed, thy cure

must be mixed.

Preservatius against the wound of the Ipirit.

Convert cura. nues in prelermarios.

Acquaint thy feife with God. Tab. 72.21 Walke with God Gen. 5.24. and vpriebtly Gan, 17.1.

Vnderftand Sa. tans affaults,

Epbe. 6.1 3-14.15 16.17.18.

Vivarch. 1.Cor.16.13.

Thou must depend on the counsell of others, and be affured of the naturall cause of thy disease : suffer all honest policies convince and deceive thy false and foolish imagination. Let the advise of some godly skilfull and well experimented physician, medle with thee to take away thy melancholious distemper.

If this disease be mixed partly of the body, and partly of the foure, the cure must be wisely mixed, helpe not the body first, and leave the soule in anguish, neither goe about to finish the cure of the soulefirtt, for then the distempered body shall mightely maire thy proceeding, but either is intly meddle with them both at once or elfe per vices, sometimes helping the one, and sometimes helping the other, till they be both helped.

When thou hast obtained health to the wounded spirit, by the Anodyn of heavenly ease and peace of Ged that paffeth all understanding in the blood of that onely peace maker, All holy, meanes must be vsed to keepe thy conscience in a sound integrity of health. The foresaid points of curation & severall remedies being frequently and deepely digested in the minde by serious meditation, will serue to be preservatives, and here with all fludy to be homely acquainted with the Lord, that his presence may neuer affright thee, and that his countenance may euer reioice thy foule.

Walke with God as Enoc did, and walke prightly before the Lord as Abraham was commanded to doe. Letthy heart foare aloft, be heavenly and not earthly minded. Haue thy ( and one ) convertation in the

heavens, exercise all the meanes of grace,

With a most perceiuing eye obserue Sarans transformations, his deepenesse, his machinations, his methodicke stratagems, his affaults and darts. Learne by grace and cultome, to divert his enterprises. Put on the whole armour of God that ye may be able to relift in the enill day, and having finished all things stand fast.

Watch, standfast in the faith, quit you like a man, and be

Grong

frong, but specially against the committing of raigning sinnes, that doe wast and cauterize the conscience, which God in his justice vieth to plague with a incurable wound.

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Entertaine remorfe of sinne past, with a daily and serious examination of thy heart, which is able to saue thee from relapse, entertaine sensiblenesse of all sinnes present, whether they be occurrent to thee, or resident in the persons of other men. Preserve integrity and an habituall tendernesse of heart. Let thy conscience bleede at the approach of every sinne, so shalt thou be armed against sinness to come.

Endeuour by all meanes peffible, as by hearing, reading, conferring, meditating, and praying, to preferue thy heart vader the sence of the mercy and peace of God. Reioice exceedingly when thou hast glorious seelings, yet rest not upon them but onely upon the immurable promises that are all in Christ, yea and Amen.

Accustomethy selfe to comfort others, when thou art converted and comforted. Strengthen thy brethren: God hath comforted thee that thou maiest be able to comfort them that are in the like assistant by the comfort where with thou thy self art comforted of God which shall reflect backe from the party whom thou comfortest to thy own heart, for the better confirmation and preservation of thy present comfort.

Entertaine remorfe, Examination, Sensiblenesse of sinne.

Habituall ten-

Sence of mercy.
Caution.
Rest not on thy
feelings, but on
Gods promises.

Comfort others, Lut. 33, 32

2, Cord.4

### CHAP. X.

# Dedolent impenitency.

Ephe.4.19. Which being past feeling, have given themselves onto want onnesse.

Rom. 2.5. The heart that cannot repent.

Repen ance hath two parts. Contri ion must haue a threefold ferrow, first from the heart, fecond. ly toc fin thirdly to God. 2.Cor.7.9.10 Contrition muft be accompanied with foure things Ier 3.13 3.Cor.11-31 I.10.1 9 10b.42.6 Repentance gets the names of contrition. \*Ie. 4 4 Ho.14.12 b Ioc. 2 13 c Ads 2.37 4 Pfal.51.17 \* !cr.31.18 1 Ict 31.19 8 Job 42,6

1.Sam 7.3



Mpenitency or heart that cannot repent (approximately) wil be the better known if true repentance be first rightly vnderstood. True repentance hash two most effentiall parts, to wit, contrition and conversion.

Contrition is first a forrow of heart, secondly a sorrow for sinnerthirdly a sorrow appear which is to Godward. That is, for the office of God & that draweth the hart to God. Not have a worldly forrow, which is conceined for the punishment and skath of sinne. Contrition must be accompanied with, first the knowledge of sinne, secondly harred of sinne, thirdly judging and condemning our selves for sinner sourthly humiliation and consession of sinne, soyned with a love to God, and hope of mercy in him.

This is the a the breaking up of the fullow ground of our hearts, the breating of the heart, the pricking of the heart, a deontrite spirit. The Lamentatio of Ephram. A spaming and consounding. The sabborring of our

selues, and a Lamenting after the Lord.

In

In regard of this forrow; the Latines calleth repentance panitentia a pana quas punitentia, because of that dolour, wherewith the heart is punished. The Grecians calleth it mummin in regard of the care, folicitude and anxietie that doe accompany contrition.

As for Connersion: It must be a changing and turning of the heart by aregeneration. 2. A turning from all finne by mortification : and 3. A constant turning to God in that grace of e vinification, and rifing up to an newe

life.

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This is the dercumcision of the heart, that eturning to God, afturning from darkenesse to light: and from the power of Satan to God: a turning from finne to ferue the ! living God; and both that h wirming a, implient to repent and turne to God; that ceafing to doe euill, and learning to doe well:in regard of this curning. Repentance is called by the Hebrues, Thefchubah. Ierem.4.1. A borrowed word from them that have gone long aftray, and now returning after admonition to the first Kings high way. It is called by the Grecians persona which is an amendment of former foolishnesse, componed of mere and ene Italfo fignifieth a changing of the minde from worfe to better.

So that repentance is a constant forrow in the heart, for the offending of God by finne, with a hearty turning from all finnes to God, which is accompanied with feauen effects and fignes, as Care of amendement, Clearing from other mens guiltineffe , Indignation against thy selfe, feare to offend Gud, great defire to approue thy selfe to him. Zeale of his glory, Renenge against thy owne corruption.

And by the contrary Impenitency approprie seite or hart that cannot repent, is a wanting either of this forrow, or of this turning or of both : not onely is it a simple privation of repentance, but also a perverse disposition, whereby the heart neither can, nor will repent : as the particle a fignifieth not onely a privation, bucalfo it is

Mat. 27.3. Connertion in three things. 45pbe+423. b Colleff.3.6. · Ro.6 4

Names of repentancetaken from contrition. d Jere.4.4. · 1/21.55.7. AG, 16. 18 \$ 1. Thef. 1.9. A 6. 26.20. 1 fai 1-16.17. lere A.I.

What repentance is, The feuen effects thereof. 3.607.7 II.

VVhat impenitency is, RO. 2.5, it is juftly called ded Jent because it hath no forrow X15 paft feeling.

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8 10b 426

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Mat. 17.3.
Convertion in three things.
45pbe.4.13.
6 Colleff. 3.6.
6 Ro. 6 4

Names of repentance taken from contrition.

\* If re-4.4.

\* If si, 55.7.

\* AB. 16. 18

\* I. The f. 1.9.

\* AB. 26. 20.

\* If ai. 1-16.17.

lere 4 1.

What repentance is,
The seuan effects
thereof.
2.69,711.

VVhat impenitency is. Ro.2 5, It is justly called ded. lent because it hath no forrow it is past feeling. Ro.3.5 How it is faide that the impenitent cannnot re pent. Sopheelan. Aiace.

Jere. 18,11. 12,

Epbe.4:18

Impenitency is either euid, nt,or elle couered with falle repentance. \* Malb. 26.3. Diucrs lotts of falle repentance. Heb. 12. Ex0.8. 8. 15 & 9. 27 4 10 16. Icel.3.13. Efay \$8.5.6.

that fame that du is, that is hardly or with difficulty, as in the word adaput quafi tood apages a duritie indomita. And it is here also the same that "sam is that is cuill, as in the word 23,5, alone tops. Theenemies gifts are euillgifts. Inauspicata & noxia. So that Apiramen wooden or heart that cannot repent, is fuch a heart that both lacketh repentance, and hardly can repent, yearfuch a one as hath into it fefe a malicious quality, directly opposed and contrary to repentance.

It is called dedolent, because impenirents lacke true for ow for finne, and are wond, paft feeling, and who haue ceased from all dolour, and haue no fense of paine. Vinder Impenitency is not onely contained common and open impenitencie: but also enery fort of delayed and falle repentance. As the desperate repentance ofaludas, who repented, but did not conuert : the fained repentance of Achab: who repented hypocritically, the temporall dolour and teares of Efan: the fained humilitation of Pharao. The renting of the elothes and not of the heart, the punishing of our selves, and afflicting of our foules, for a day to bow downe the head as a bull ruth, and to lie downe in fackecloth and afhes, without inward-remorfe or true turning to God.

So he that is grieved (although never fo fore) for finne, and turnes not to God: or he that turnes from one finne to another: or he from whom finne doeth turne, because of impotency, or hee that turnes from many finnes, but not from all, as Herod did; or he that turnes from all outward finnes, as the Civilian or Moralift loe; Or he that wirnes from finne either because hee is irked of it, or through light of reason, or feare of punishment, or love of vertue : and not through the speciall grace of true contrition and regeneration, he cannot be said to repent truely:but fill abideth under that hea-

ny calamity, and disease of impenitency.

## Part affected.

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The part affected is chiefly the heart, that wil not be contrice and broken with forrow: but still taketh pleasure in varighteousnesse, and resustes of the soule simpathize: the minde acknowledgeth not sinne, the conscience is in a sensesses stupidity, and the whole affections doe sollow their sway and swing.

Hare.

## Caufes.

Hen the milt swelleth, the rest of the body decaieth. The man that swelleth in prosperitie, if he be left to himfelfe, pineth away into impentency, hereby it is faid: Eafe flaieth the foolish and the profeeritie of fooles destroseth them. The heart in the too much enioying of prosperity, suffers it selfe by it to be depriued of grace, and to be loofed of all impiety. Meab hath beene at rest from his youth, and he hath settled on his lees, and hath not beene poured from veffell to veffell, neither hath he gone into captinity: therefore his tast remained in him and his fent is not changed. The Lewites complained of the people of Ifraell: When they had rest they returned to doe enil before the Lord : and the Lor complained of the fame faying : I fpake unto thee when thou wast in profperitie : but thou faidft I will not beare; this bath beene thy manner from thy youth And ye were as a firebrand pluckt out of the burning: yet have ye not returned onto me.

Prosperity abu-

Pro. 1.32

Iere.48.11.

Nebem. 9.28.

lere.12. 1.

Amos 4.11.

L 4

Custome

### Dedolent Impenitencie.

Custome of sinne

Re 2 4 ..

God in iuftice.

For contemptgiueth not his
word, or elie he
giueth it in
wrath.
To convince.
To indure.
To shouth,
To dull.
To itritat,
Ifai 6.9.10.

Satans deceit-

2-Tim. 2:16

Blindneffe,

Custome of sinne maketh a man to be Suncken deepe in rebellion: and to take on a habit of impenitencie, of whom it is faid; Can the blacke moore change his skin? or the leopard his spots? than may realfa doe good, that are accust omed to doe ewill Herewith is ioined a wonted despising of the leaders of him to repentance; the riches of Gods bountifulnesse and patience.

God in his most righteous instice, giveth over many to themselves, and to a sencelesse impenitency, and that because of their former contempt: sometimes depriving them of the benefit of his word: sometimes giving them his word, as a Sanour of death, with a convincing and killing esseay, beating still their eares, but sometimes associating them: Some other times stupisying them: Sometimes againe irritating them: They are more and more confirmed in impenitency. As it is said; Goe, and say unto this people, ye shall beare indeed, but ye shall not understand: ye shall plainely see, and not perceive. Make the heart of this people fat, make their eares heavy, and shut their eyes, least they see with their eies, and heare with their eares, and understand with their hearts, and connert, and I heale them.

The divel here is both diligent and cunning, and now almost of fixe thousand yeeres, great experience in making the snares of impenitency, and in trapping men therein, wherein they lie; As prosoners to doe his will "He covereth the misery and poisson of sinno with his sweet suggested deceitfull and shadowing baites. Hee maketh them delightfull both to be attempted and entertained, and cause the aman to sleepe long therein, vntill at last vnder some grienous calamitie, he beginneth to shew his hornes, and terrifieth the poore impenitent soule, that it may be swallowed up in the gulfe of sinall desperation.

When a man neuer reflecteth the beames of his mind vpon his miserable selse, but measureth himselse by himselse, he still abideth impenitent: he thinketh he is

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rich and increased with goods, and hath need of nothing; And knoweth not that he is wretched and miserable, and poore, and blind, and ne ked. He hath a pharisaicall conceit of himselse, he considereth not himselse: and neuer saith; What have I done? Herewithall concurreth the ignorance of God, and his will. A cogitation darkened

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As faith is the cause of repentance, to infidelity is the cause of impenitoncy, as it is said: Take heede breitmen, least at any time there be in any of you an entil heart, and winfaithfull mo depart away from the liming God. Simon Mague had an hypocritical and temporal saith; but because he wanted the true saving saith, his heart remained incredulous, in the gall of bitternesse; and in the bond of iniquity, he could not repent, for his heart was not right in the fight of God.

Hardnesse of heart's a special cause herein: as it is said? But theu ofter thine hardnesseand heart that cannot repent, heapest unto the selfe wrath against the day of wrath, and of the declaration of the inst indgement of God

And baning their cogitations darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their heart; which being past feeling; have given themselves winto wantonesse; to

worke all uncleannesse enen with greedinesse.

That Spirit of Slumber, whereupon proceedeth the removing of the heart from God, and turning to him hypocritically: So that whereas there is nothing but a heart senselesse of sinne, carelesse of grace, and searchesse of sudgement: there must be a daily precipitation in sin,

and grouth in impenitency.

A canterifed and feared confeience, maketh men to be past feeling: the vnwritten law with the natural sense of the conscience, being extinguished and natures light put out, a reprobate sense doth follow, running with a remorselss heart so farre into impenitency, that they are bold to sinne in plenitude, and compleatnesse with greedinesse.

R013.17.

14.1.14. 1erc.8,6,

Eph.4.18.19.

Incredulitie.

Affs 8:13.21,12,

Indusation,

Epla.4.18.19.

Spirit of flumber or lecurity

A feared conference:
Re.1.15.
Re.1.
Gen.15.16
Epbe.4.18

## Signes and Symptomes.

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Mis defection.

Mait45.

Hofea 10-13.

lere . 8.6.7.

His contempt of Gods ludge ments, VV orks. Vord lfa: 1.3. Math 1: 20. ler. 3.13,14. a.Cbro. 36.16.

His falle peace.

His contempt of the time and meanes, Reuel, 2, 21. Iere 8.6. August lib.de viilit.agen,pan.

His fecuritie.

Amos 6 9.

He chat is suncken deepe in impenitencie, goeth daily backward and falleth away more and moreHe ploweth wickednesse, and reapes iniquitie, and eats the fruit of lies: He repenteth not of his wickednesse, saying: What bane I done? He turneth to his race, as the horse rusheth into the battell? The storke in the aire knoweth his appointed times: and the Turtle, and the Crane, and the swallow, observe the time of their comming; but he knoweth not the judgement of the Lord. The Oxe knoweth his owner, and the Assentia masters crib, but he hath not understood: he contemneth the great workes of God; his rebellion and disobedience is great, and he becommeth a mocker and misuser of the messengers of God, and dispiter of his words. His festered fore overcommeth the saving vertue of the word.

He defireth nothing to be spoken to him, but peace, peace (when there is no peace) he is like an vntamed calf so wanton, that he cannot be subject to the yoke.

He abuseth the time of repentance, and will not enter in a consideration of himselse? He is more assumed for the rebuke of his sinne, then for the committing of it. O incredibilis infania de vulnere ipso non erubascis, & de ligatura vulneris erubascis? O maruelus madnes, thou art not assumed of the wound; but art assumed of the binding up of the same. Hee hath a whores for headhe will not be assumed.

He puts farre away the euill day, and approcheth to the feat of iniquity: hee is full well content to lie well, eat well, fing well, and drinke well; but hee is not forrie for the affliction of loseph, when God calleth varo weepings, mourning, and girding with fackecloth, joy and gladnes, gladnesse, saying oxen and killing sheepe, eating slesh and drinking wine, eating and drinking, for to morrow we shall die doth he say.

It God firike him he will not be forrie: if he confume him he will not refuse to receive correction, he makes his face harder then a stone, and refuseth to returne, and though God punish him oft, it is all in value; he will not turne to him that smiteth him; the farthest foolish vantage he maketh under the crosse, is, sometimes he will become almost a Christian, & as a cake on the harth not turned: yea, he will have gray haires here and there upon him, before he surne to God. For not with standing all his corrections, he will not turne to him, nor seeke him: he is like a doue deceived without heart, that cannot tell whether it is better to cleave onely to God: or to seeke the helpe of man.

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When he boileth in greatest heat of hottest assistant ons, here will but blaspheme the name of God that hath power ouer his plagues; he repenteth not to give him glorie.

Prognoficks.

Fimpenitency proceed of meete ignorance, it is more reasily helped: but that that is contoined with knowledge against conscience, and consumed by custome, becomment inucterat and most hardly helped, sinne groweth customable, an old disease is hardly cured; and a fore long neglected, is the more deeper settered. Here converses the sanowr of life into the sanowr of death? It continces the him more then converteth him: Sue den sounds make searcfull wakings: but vsuall sounds disquiet not. The canon shot of the law at the first altern sheth.

He is not bettered by the croffe, Jerem. 53.

1/2 9.13.

Hofes 7.8.

Hofea 7:13

Cafe leffe dangerous. More dangerous. Pro. 22.6

The word a fauor

Case of delaied & recoursed repentance. Pro.28.13

Case of impenitency ioined with knowledge, and after profesfion, Math. 11,30

2.Chro.33 2.Pet [ 21 Luc.22.32

Heb:6: 16: & 10

Case of relapse.

AG.10.43, Luc. 17.4. The euils that accompany and followeth impenicency. 2 Tim. 2.6 His fulnesse of sin me, theth, but the viuall impenitent hearer is not affrighted at the greatest thunder of the fame.

The more repentance is delaied or couered with falle repentance, it is the more dangerous. He that hideth his sinnes shall not prosper, but he that confesses and

for saketh them shall have mercy.

The more light the impenitent hath of Gods great workes, and the more hearing he hath of his gracious word, there abideth in him the greater woe, even the woe of Chorazin, Bethfaida and Capernaum: for it shall be easier with Tyrm, Sidon, and Sadom in the day of iudgement then for him, if he hath fallen to impenitency after that he had professed religion before, and for-sweares the true religion; his estate is very grieuous: yet with Manasses, Salomon, and Peter, he may obtaine recovery, if so he he make not a finall deniall of Christ? But he that commeth to that degree of malicious impenitencie, to fall away from the religion vniversally and wholly; there is no hope of such a man: because he doth not onely fall, but fail away.

If a man after some grieuous sinne come to repentance: and yet fall in the same sinne againe, his impenitencie the second time is more dangerous, and is like a second apoplexie: there is no particular example of recouerie after a relapse in the scriptures, yet in regard of Gods generall and indefinit promises of mercy, and his owne merciful nature he may be recouered. The Prince of this world possesses him fully, and the Castell of his heart is his mansion place, which hee keepeth vader peace, till he find his convenient time to finish his con-

ceined malice against him.

His impenitency peruerteth his will, corrupteth his affections, harmeth his heart, feareth his conscience. Body and soule are more and more disabled in the way of grace. The eldest sic knesse makes the weakest body. Sinne at the first as vnusuall checketh the conscience; but hereafter made vsuall, his conscience becommeth

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remorfeleffe, He finned first with fearefulneffe, at last he finneth with greedineffe.

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The pangs, terrors, and feares of the impenitent, which he cannot eschew, are as it were certaine staffings of the sames of hels fire, and will make him in the midst of mirth to have a trembling heart, and in the

midft of greatest ease, most disquieted within,

And because he hath not done well, sinne lieth at his doore, and lurkethat his heels, in its owne time it will sease on him, and rent his soule in peeces, God fall write bitter things against him. Prosperity (the fewell of his impenitency) shall destroy him. And he shall finde how fearefull a thing it is to fall in the hands of the liuing God. And to bring upon himselfe that vgly troupe of threatned curses. The store-houses of Gods indgements watch for the impenitent thathe cannot escape. Hell hath enlarged it selfe, and hunger bitten death is ready to cut the tender twig of his momentany life to thrust him thither, And as the tree falleth fo Chall it lie As death findeth him, fo shall it present him to the judge. The generall judgement shall ouertake him, and shall make eternall indignation and wrath, tribulation and anguish fall vpon his foule. When the Lord lefus foull frew himselfe from beauen with his mighty Angels, in flaming fire rendring vengeance unto them that doe not know God and which obey not unto the Gospell of our Lord lefus Christ, which shall be punished with enerlasting perdition. from the presence of the Lord, and from the glory of his power.

Curation and remedies.

Machitency would be preuented and cured with exposition, venients occurring morbo. A forelong neglected

His terrors.

E/ay 18.29

His judgements.

Job. 13.26 Pro 1.32

Heb,10,31 Dent.28

Deut.32.34 .... Ezab.7.6 Ro.2.5

Eccle.11.3

Ro.1 3,9

3. Thef,1 7.8.9

Curation delaied dangerous.

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Tob 10 11

Ier.13.23

Influction. 1.Tim.2.15 Ads 16,18

ler 3,13 ler.31.19 Pfal.51.3

Ezec. 18.28 Pfa. 119.59

Examination of the heart.

Lament 3 40 Aug.l.de util, agen.pa.

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tected is the deeper festered, the longer the tree groweth it taketh the deeper roote. The enemy is more easily repelled, then expelled. Facilius repelluntur quam expelluntur vitia. Vices are more easily holden out then cast out. Dum consuetuding non resistiver six necessivas. Whilest custome is not resisted, it becommeth necessiva. The wicked mans bones are full of sinnes of his youth, and they shall lie downe with him in the dust. Can the blacke moore change his skinne? or the leopard his spots? Then may yee also doe good that are accustomed to doe enill. Satan is hardly chased out of his ould accustomed possession, and the ould impenitent is so inured to satans captinity, that he thinketh there is no better company.

Thou must first of all be witely instructed with meeknesse, procuing if God at any time will give thee repentance,
to open thy eyes that thou may turne from darkenesse to
light, and from the power of Sasau unto God. To the intent that thou maiest be made to know thy iniquity: That
after thouse instructed thou maiss smite upon thy thigh and
be ashamed, yea consounded, Because thy sinne is ever before thee. That thus considering thy owne waies, and
turning away from all thy transgressions, thou maiest

turne againe Thy feete to Gods testimonies.

Thou must be brought to make a narrow and sharpe examination of thy selfe, wherein thou must search the greatnesse of thy guiltinesse, and how farre thou standess Culpable of indgement. Search and try thy maies, and turne against to the Lord. In tribunal mentis the ascende contrate, & reum teconstitue, notite ponere post te, no Deus seponat ante se. Ascend vpon the tribunal of thy minde against thy selfe, and set thy selfe guilty before thy selfe, put not thy selfe behinde thy selfe, least God put thee before himselse. Confuge ergo ad medicum, age panitentiam, dic iniquitatem meams ego agnosco & peccatum meum contrame of semper, tibi soli peccani, quia the solution peccato. Flee therefore vnto the mediciner, repent, say I acknowledge mine iniquity, and my sinne is

euermore before me, against thee onely haue I finned, because thou onely art without finne.

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Thou must call to minde the manifolde miseries that shall befallto the in life, in death, and after death terrours and shame, with troupes of threatned calamities and plagues. Remember this and be ashamed. And what fruite hadst thou of these things whereof thou art now ashamed, for the end of thefe things is death. Take vp a bitter lamentation, and houle after the manner of draggons: for if thou couldst weep nothing but teares of blood, if thou couldst die a thousand times in one day for very griefe, it would not bee sufficient forrow for thy fins. If this thy terrible mifery be rightly confidered, it will ferue as an iron fcourge to drive thee from thy impenitency. What man is he that would be so foolishly presumptuous, as for to obtaine any one pleasure, would adventure the burning but one of his fingers? how much more is he more then madde, that for fome few pleasures of impenitency, would aduenture the intollerable and eternall burning of body and foule.

Consider that great God, in his excellent and essential properties: how he is God, and there is none other God, and there is nothing like him, &c. He is the Lord of hosts, the Lord is himselfe his memoriall, Therefore turne thou to thy God, keepe mercy and indigement, and hope still in thy God; yea, he is gracious and merciful slow to anger, and of great kindnesse, and repenteth him of the enill, who knoweth if he will retourne and repent, and leave a blessing behinde him. He is is that made heaven and earth, and the sea and all things that in them are.

Remember the tragicall examples of impenitents to oft recorded and set downe before thy eyes. As Christ said. Suppose yees best Galileans whose blood Pilate had mingled with thir owne sacrifices were greater sinners then all the other Galileans, because they have suffered such things? I tellyou nay, but except ye amend your lines,

Pfalss

Confideration of thy manifold miferics.

Dent. 18

E/ay 46.8

Re. 6.21. Let. 31,19

E/ay 26.9

Confideration of Gods greatnesses. Esay 40,30, comp, cum v.12 Hole.12.5,6 And mercies. 1908.3.13.14

ARS14.15

Ier. 2,23 The examples of others. Lut. 13,2,3 4,5 ye shal all likewise perish. Or think you that those eighteene, upon whom the tower in Siloam fell and flew them were finners aboue all them that dwell in Ierusalem? I tell you nay, but except ye amend your lines, ye all shall likewise perish.

Remembrance of the last judgemenr. AG.17.30.31

2.Pet. 3 9.10

Chryfoltome would have men oft talking and thinking vpon hell, that they might avoide it. And Hierome thought ever hee heard the trumpet of the last judgement found in his cares. Let it full be founding as an ad nonition to thee to repent. God admonisheth all men enerywhere to repent, because he hath appointed a day in the which he will in the the world in righteousnesse, by hat man whom he hath spointed. And the Lordis not flacke comcerning his promise (as some men count slacknesse) but is patient towardes and would have no man to perish. but would all men to come to repentance.

When thou are affrighted and humbled for thy impenicency. Thou must know the good and benefit thou art to obtaine, if thou wilt repent, And first understand, that repentance diverts judgements (which impenitency doth otherwaies procure.) Caufing Godrepent of the enill that he bath faid. And quench the fire in the house of Iofeph, and Bethel holding the axe from the roote of the trees, andkeeping up wrath : It likewise deliuereth out of present judgements, if so be we will, Search and trie our waies, and turne agains to the Lord. And acknowledge our faults and seeke him in affliction diligently. The prodigall childes onely refuge was repentance, to runne home to his father and obtaine fauour.

Call to minde the most gracious promises made vnto repentants. Christ faid. The ficke bad neede of the Physician. And I am come to call sinners to repentance. And come unto me all ye that are weary and laden, and I wileafe you. Who is a God like unto thee, that taketh away iniquity, andpasseth by transgression. He retaineth not his wrath for ener, because mercy pleaseth bim. He will turne againe, and have compassion spon vs: he will subdue our iniquities.

Confideration of the prefit of repentance. It divers indge. ments before they come. Itr. 26,3.108.3. 9.10 Mat 10 Reuel.1, 19 le elecueth out of prefent judge. ments. Lament,3,40 Hoje 5,15 Lukels It obtaineth the promites of mercyandlife. Mat. 9,12 Mat. 11, 18 Micha.7,18,19 Ezek. 18,20 E/47 1,18,19 127.3,12 6 4,14 Ads 3.19

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ie e - and cast all our sinnes into the bottome of the sca. Seekeye me, and ye shall line. David and Manasses by repentance gat presently a remission. The humbled publican departed instissed. The penitent theese gat his sweete response; To day shall thou be with me in paradice.

Many are the particular promises of mitigating and remouing of temporall calamities, of excellent deliverances, and of spirituall and worldly blessings. As the Lord sindes them in his wisdome meete for thee. So as God saith to thee. Then disobedient childereturne and I will heale My rebellions. Answer thou againe, Behold I come unso thee for then art the Lord my God.

Consider the bountifulnesse, patience and long suffering of God, that thou maiest be led to repensance.
Thinke of Gods goodnesse, as sospep said of his masters
kindnesse: he hash kept nothing from me; How then can
I doe this great wickednesse, and so sinne against God? It
is more then sufficient for vs that we have spent the time
past of our life, after the lust of the Gentiles. If this his patience and bountisusesse be abused thorow impenitency, it will heape vp unto thy solfe wrath against the day of
wrath.

Set thy eyes voon that admirable crosse of Christ whereby thou must armse thy selfe against impenitency. That thou bece forth shouldst line (as much time as remains the in the sless) not after the lusts of men, but after the will of God. Continuo ad eius prasentiam totus sile peccati coarnis singatur exercitus. Incontinent at the presence of Christs crosse, the whole armies of sinne and the sless are put to slight. Inspice vulnera pendentis, sanguinem morientis, pretimm redimentis, cicatrices resurgentis. Caput habet inclinatum ad osculandum, cor apertum ad diligendum, brachia extensa ad amplex andum, totum corpus expositum ad redimendum, hac quanta sinc cogitate, hac in statera vestri cordis appendite, vi totus vobus sigatur in corde, qui totus pro nobis sixus suit in cruce. Looke into the wounds

Ames 5.4 Sam, 13,12

Luf 18 13 Luf. 23.42

Promifes of things temporall and spiritualls

1er,3,22

Confideration of Gods patience.
Ro 2.4
Gen. 39.9

1.Pet.4.3

Ro.2.5

Meditation on Christs death, 1.Pet, 4.3

Orofius Juper Epi.

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Another confideration of his death.

1.Cor.1.23

Gal.6,14

Remediesagainst delay of repentance til sicknes. True repentance hardly is gotten in extremity of sicknesse. Exed. 9.27 & 10 16.17.

1.Sam 15.24.25 1.Kin.13.6 & 21 27. of him that hangeth, vpon the blood of him that is dying, vpon the price of him that redeemeth, vpon the print of the wounds of him that rifeth. He hath his head bowed downe to kiffe, his heart opened for to loue, his armessftretched out to embrace, his whole body displaied to redeeme. Consider how great these things are; waigh them in the ballance of your hart, that he wholly may be fixed in your heart, who wholly was affixed vpon the Crosse.

At his death the funne was ecclipfed, darkeneffe couered the earth, the rockes did breake, the yaile was ret, the graues were opened, the dead did rife, the whole creatures were commoued. To teach thee if thou wert as hie as the heauen, as braue as the vaile, as hard as the rocke, and as dead in finne as if thou wert rotten in the graue. It is thy part to tremble at that croffe; be awaked from thy flumber, and turne speedily from thy impenitency. How soeuer this croffe be to the Iewes aflumbling-blocke, and vnto the Grecians soolishnesse, yet let it be to thee thy onely wisedome, and power of God to saluation. And say God forbid that I should reioncebut in the erosse of our Lord Iesus Christ, whereby the world is crusified vnto mee, and I unto the world.

If by these foresaid considerations thou canst bee moved to consent to repent. The divell and thy owne sless will be instant to make thee delay the practice of this thy purpose, till the time of sicknesse: but consider that in repentance there is much hypocrisie. The most sained repentance beginneth oftest in extremity, and endeth with the danger. Pharao never consessed and promised amendment, but when he was vexed with plagues. Saul did not acknowledge his sinne nor pretended desire to worship but when he was threatned. Achab did not humble himselse in sackcloth, till he heard of heavy judgements. True repentance is Gods speciall gift, not given when we will, but when he pleafeth.

feth. Be not deceived by delaying repentance to ficknesse. God is not mocked, for what somer a man soweth,

that shall be also reape.

Redeeme the time for now is the acceptable day. To day if you hall heare his voice harden not your hearts. We have not the morrow in our owne hands. Remember now thy Creator in the daies of thy youth, whilest the emill daies come not. They that contemne the time of repentance. God commonly takes them away from the time, or puts them out of all hope of time to come, by giving them ouer to desperation, or else to a reprobate minde. Thus E fan when he would have inherited the bleffing he was resected, for he found no place to repentance, though he sought the bleffing with teares. The foolish Virgins neglected their time and were excluded though they cried Lord Lord open to us. If Christs long standing at the doore of our hearts and knocking be despised, he will depart without retourning. The Lord gave Iefabel space to repent of her fornication, and she repented not; and therefore the is threatned with finall destruction to fall vpon her and her children.

The great preferment of speedy and timous repentance would be much regarded, for it taketh more deep roote in vs, it maketh holinesse farre more pleasant and easie: it breedeth the more joy, peace and comfort to the heart, it causeth the longer time to be spent in Gods service, and the greater reward to follow. It maketh the life sweete and joyfull, and death securely expected. Saying I destre to be dissolved that I may be ewith Christ which is best of all. And we know that if our earthly house of this tabernacle be destroyed, we have a building given of God, that is, an house not made of hands but eternatt in the heavens. Nec potest male more qui bene uixit. Neither

can he die ill, who hath lived well.

Consider the momentany shortnesse of thy life, it is but the passage of the weaters shutle, a shadow, a span, a tale, a dreame, a vapour, a smoke, a slower, a cloud, Gal-6.7

Redeeme the sime.
Pfal.95.7.8
Eccle, 12.1

The contempt of time is oft pu-

Heb. 13.17

Mat. 15.11

Revel, 2,21

Speedie repentance is most profitable. See more of delay of repentance in Downamhis warfare. Phi, 1,23

2.Cor. 5.1

August.

Confider the

Eccle.9,12 100 17,160 34,20 Luk.11,46

Luk.12,20

Remediesagainst the delay of repentance till the hours of death.

Zephan:

2.Tim 4.6.7.3

Remediesagainst delated repentance vatilolde 220.

One finne brings en another.

Repentance best learned in youth and worft in age,

and vanity it felfe. Confider the moft in certainety of this short life, we are tenaunts at will, here over night, & away in the morning. Many who have thought to live longelt, died foonest. So man doeth not know his time : Suddenly be goeth downe to the grave. The enill and foolish feruant faid, my maister doeth deferre bis comming. And O foole this night they may fetch thy foule from thee.

The houre of death is of all the times of our life the most unfit time for repentance, when the body is full of paine, the minde full of feare, loath to leave the world. Satan busie with dangerous tentations. At one time the poore impenitent medling with fo many moleflattous. An angrie God, an accufing confcience, a tempting Dinell, a fnaring world, a panting heart, a pained body, a diffressed soule: what leasure can an old impenitent have to gather his wits to fanne himfelfe, and turne to God? were it not a thousand times better to repent in time, that when death commeth we have no more to doe, but to die, & to fayi I am new ready to be offered and the time of my diffolning is at hand, I have fought a good fight, and have finished my course. I have kept the faith from hence forth is laied up for me the crown of righteoufneffe,&c.

Delaied repentance maketh finne to get firength, and every entertained finne maketh away for more and worse then it selfe. As David his idlenesse ouercame him and brought on adultery, and adultery brought on murther. Herods incest opened a doore to his murther, and both thefe to his diveliftimpiery. Indas courtousnesse brought on treason, and treason made away for desperation, sinne is the poison that disperseth it. seife, and converts everie suice into its owne nature: As one peece of leauen that leaueneth the whole

lumpe.

If we turne not to God before we be old, when fin is become old in vs, we shall be too weake to cast it off, all other trades are best learned in youth, for they that

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learne young learn faire. Teach a childe in the tread of his way, and when he is old he shall not depart from it. Age is what for learning and more forgetfull to remember, it is full of diftractions, infirmities, fickneffe, dolours, troubles and cares of minde. It is htteft therefore to turne to God in youth, when wit is fwifteft, memory frongeft, and the prime and beft fruites of our life, should be dedicate to God.

By all these consideration, breake off the delay of thy repentance; Repent by practife and not by purpofe, give not to God a blinde or lame offering of partial penitency: Both forrow and finne no more, letthy repentance be intire from the heart. And totall of the whole man. Clenfe your hands ye finners and purge your boarts you wanering minded. Thou must regard no wickednesse in thy heart. Let it be uninerfall with resolution to performe all the commaundements : For whofoever foel! keepethe whole lam, and yet failet bin one point beis guil. ty of all, thou must walke in all the commandements and ordinances of the Lord without represse. And ferne God without feare all the daies of thy life in bolinoffe and righteoufneffe before him. Let true repentance be, and appeare in all the parts of the person. In all the actions of thy parts. In all the commandements of thy God. And in al the daies of thy life, If thou thus repenting happen to fall by eccasion into any fault; let them that are frirituallreftore thee with the Spiritufusechoneffe.

The churches ordinary remedies against obstinate impenitency are the eeclefiaflicke censures.

Gods extraordinary remedies are, Croffes which he vieth as Adams ropes to draw them, and a bedge of thernes to keepe them from impenitoncy.

Pro.11.6

Eschew partiall repentance. Repentance muft be true,10,4,8, Inrire Totall Ffal 66.18 Vniuerfall 14.2,10

Luk 1,6

Luk.1:74.75

Vnigerfall ho

Gal.6.i

Cenfures M41,18,17 1. Cor. 9.4.5 Croffes

#### CHAP. X'I.

## Pestilent Selfe loue.

2. Timo 3.1.2. Perilous times for men fhall be louers of their owne selues.

2.Sam.13.2.

1. Sam . 24. I . Augustial 3

The lawfull lowe of our felues.

Ephe. \$2900 1. Cor.to 31:330 8.13. Ro.14.15 Plato.

Cicer de finib. Scolaft.reg. Arift.e.b.1.9.6.4.



Ses Amuon was fore vexed and fell ficke for the love of his fifter Tamar : To doth the felfelouer for the love of himfelfe. He plaieth the adulterer with himlelfe, and pinechaway, having all his vitall fpirits

exhaulted with that peffilent venome. There dieth more by this plague, then feauency thoufand that died in Ifraell in the daies of the pelt. Si defier is illum qui te fecis, o amasilla, que fecit adulter es.

There is one lawfulland rollerable love of our felues, feing we hould love our neighbours as our felues. It is not prejudiciali to God; his will and his glory , nor to our neighbours welfare, name, nor goods; norto our owne faluation confeience health, cffate nor honefty, ivis Subordinate to Gods word and to fanctified reafou, and is ruled by them older beren war or prominent. Euc. rie man is a lower of himfelfe by nature. Seipfes omnes naturaliter diligunt? All naturally doe love themselves? Charitas incipit a feipfa ? Charitie beginneth at it felfe ? A man to be avreille, a louer of himselfe is naturall, to loue himselse in honesty, iris a thing vertuous, to loue himselfe in pietie, it is a thing gracious : This lawfull felfe selfeloue is the directer of morall vertues, and an intertainer of divine graces; the end whereof is, that it may be well with them that thus doe love themselves.

This is onely competent to him that is truely good . and truely wife, because he loueth himselfe according to his owne most noble part: to wir, his minde, to endew it with vertue and grace : His appetite followeth reason, his reason followeth grace; he dwelleth with himselfe : both most willingly peaceably, and pleasantlie. His good conscience of things done, his hope of future hap; and prefent contemplation and affection on the best and perfitest good, makes him happy and content within himseife? Non nift (apienti omnia placent : He only wisherh and doth the belt to himselfe, he onely agreeth best, and simpathiseth best with himselfeboth in well and woe : He flupidly neglecteth not himfelfe like a foole, neither hateth himselfe like a cruell desperate:nor loueth himselfe in any reprochfull thing : he is profitable both to himselfe and to others. This true selfeloue is true selse friendship; and the fountaine of all true friendship vnto others; he is the best friend, who lough himselfe best.

There is another love of our sclues, that is an valawfull incollerable and vitious (which is alwaies in whole or in part prejudicial to God, or to others; or to our selves,"He is a lover of himselfe, who for himselfedoth all things wherein there is any veility, and so in all his doings, euer respecteth himselfe : he is his owne principall end that he aimeth at: This is a difease that destroieth a mans lette, and othersallo. Sire for diligas ve perdas te, fic profecto perditurus es quem dilleis , ficus te. If chiqui loue thy felfe, fo that thou destroy thy felfe, thou will alfo defrowhim, whom thou loueft as thy felica this selseloue is selse harved. Amor nequitia odiume franima; The love of finners the harred of the soute, yearfelfclode isfelfe murden, as appeareth in Sant Athinghelt, Judes, whose selfeloue in their owner hearts, broughton selfe murder MA

VVho best and most lawfully love themselves.

Senec. Epift.9.

Arift.eth.L.9.6.4

The valawfull loue of our selues

A.L. or lale

Aug de samp. Ser.

Selfe loue is felfe

murder with their owne hands; as a drunkerd through loue to his belly, inflameth or indurate his liver, engendreth a trophy or hydropitie; and so killeth himselfe: And Efes for loue of a melle of pottage, did sell his birth right, and quite lame his grace right.

teo our beaming co end

## Part affected.

Harc.

The part affected is chiefly the heart, which draweth the whole rest of the faculties vnto the owne ataxic whereby it is so pessionally insected, that it presented yts owne appetits and defire about all things,

## Caules.

Blindneffe,

Luc.18.11. Reuel.3.17.

Blindnesse.

The leffe a man doe know God, the more he loueth himselse, and the more he cometh in his presence, the more he hateth himselse; The mieked hash mode boast of his owner hearte destre, and the countous blesses himselse, he contemnet himselse he wicked is so proudthar he seekesh nor for God: her thinksh almaies that above is no God.

That Landieran and Pharifaicall blindseffer of our felurs, maketh vefall into a fond fantafie with our felues, when we know not our weakeneffe, vileneffe, wickedneffe, fixtleneffe; and not onely our generall infirmises, and inferies common to mankind; but also when wer know not our owne proper and personal faults and imperfections, we cannot but fondly lone our felues: As also we know not our felues naturally

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and spiritually, and that the soule and minde, and the welfare of it is farre more precious then the body; the affections of the heart is set on the one and off the other.

Hee misplaceth his owne Identitie the ground of felfeloue; and thinketh himfelfe to be that, that he is, more as he is a Bodie, then as he is a Soule, which maketh him loue his body more then his foule : and because he is altogether fleft, and as yet unregenerat; and not part ly flesh, & partly Spirit: He mindeth onely earthly things: and taketh onely care to fulfill the lufts of the flefh? He is in a too great, ver bad vnion with himfelfe the mutuall beneuolence of his two parts, is too kind . Velle of nolle ambobus idem. inmin & marie confent of actions, affections and opinions both fwaying one way, makevp too friendly a reciprocat love; the one will not offend the other, yea, the foule is alwaies ready to gratifie the bodie: Non adaras fed virra aras. The foolish minde deliteth the body, the bale body reioyceth the minde : the one faith to the other : Non-minu amer, quam americ. They both respect and afterd to other flike two trufty friends) all their where anniable lucundities : they frequencly converse with fimilitude of finfull mamiers.

A heart word of the love of God, which he hath toward vs, and of that which we frould have toward him, maketh men to become their owne idols: Loners of pleasures more then of God. Or if they have but a mercenary love to God; whereby he is loved more for his gifts then for himselfe, which was objected falsely against 10b. Doth 10b former the Love for marking: They will love themselves directly, and God indirectly.

The cause affects the effect, mose then the effect can affect the cause: The Artificer loveth his worke more, then the worke can love the Artificer: The felse lover believes host that he is Gods workers he bath no fure confident dependance upon his providence the thinks he is his own workemanship and that he hath made his

VVant of rege-

Phtt.3.19.

Arift,eib 9.6.

Periales.

Arif. ab.8 .c.4.

VVant of lone to God. 3, Tim. 3, 4.

Incredulitie.

OWNE:

Complacency and madneffe of mind-

IA1.22.

Math. 7.23.

Pro. 1. 22. Gal,6.3.

owne fortune, or is in the working thereof. And because he doth not truft that God doth loue him, he confides the more in his owne love, and taketh the more paines, yea, rather the more pleasure to loue himselfe, for prouifion of all necessaries, that he may live well, without God and helpe of all the world.

A selfe foolish conceit, and complacencie of mens selves, and their owne doings, liking and louing themfelues and their toyes well enough, when they are ill enough, conceiting they are good, when onely they doe but beare good; Deceining their owne felues, or speake good, faying Lord, Lord : in the meane time being workers of iniquitie: And because they have a foolish good opinion of themselves, standing thus in their owne conceit, they love themselves, And their owne foolishnesse, of whom it is faid : If any man feome to himfelfe that be is Comewhat, when he is nothing , be decement him (elfe in his imaginations. His wit is weake and foolifh: his imagination frong, he effeemeth his actions alwaies good, not because they are good in their owne nature, or in their end, but because they proceed from himselfe, he concludes they cannot be ill; he foolishly preferreth him. selfe to all : he extolleth his pittance of goodnesse, and extenuats his mountaines of vices, accounting his most fordide and deadly vicers to bee but the smallest meafill. the breame their and

### Signes and Symptomes.

we were ve is i Oak Done

He careth onely for himselfe.

His is a fountaine of all vile and wicked affections and caufeth the apish selfe louer to liue in pleasure and for pleasure, as the onely scope of his life. The world is his paradice, fenfuality his felicity, his body is his fan-Auarie, his belly is his God : minding earthly things.

and

and affecting what is below. Hee is never content with sufficiency, in coueting more, he envieth them that have more, he loveth and coveteth this world, to befow it on his pleasures, he adoreth himselfe as his owne Idoll, and is ever partiall with himselfe, and particular to himselfe.

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He cuer sceketh his owne, but neither Chirst, the Churches, the Countryes, nor his neighbors well. He concludeth he is borne, and must live for himselfe; if he stand, he careth not who sall: he confineth all his love within himselfe, and emploieth all his wit to make his good deedes retrogradat to himselfe, He will not let the lampe of his love shine vpward to God, nor forward to his friends, nor backeward to his foes, nor inward to his soule, nor downeward to the poore, he loveth himselfe better then God: this life better then the next: his body better then his soule; and his pleasure better then his body: He is a soole at his owne charge.

Like Narciffus he falleth in love with his owne shadow, and is sufferus pregnant with his owne love. He is both the lover, and the party loved, his love is both active and passive, and twife blinds.

Cacsus umor sui.

Selfe loue is blind, he is his owne paraefit and flatterer he admireth himselfe and speakes presumptuous things and if he marke any slip in himselfe, hee can say with Maning.

Egomet miigno fep, Manine inquits

Stulius, & imprebus hie amor est dignus anotari.

I spare my selse said Manine, soolish and wicked is this love, and worthy of blame, and what ever he doth, he verifical this adage: Qued volumes fault um est what we will is holy, her accountes hot Gods will, as it maketh for his weal, & wil like of preaching, for rubbing of his itching eares, till it come to a rebuking, there her state.

He is neuer truely content, because he neuer seeketh the minds true good. He hunts for externall things, that And nething for others.

He liketh him. felfe & excufeth his owne faults.

Hor.3.carm. 18

Her, serm . 3:

He lacketh con-

are good in apperance, and ill to them that are if, he neuer doth agree with himfelfe, he hath his fecret battels, and finds a contrary tide within his breft, appetite perfwading, reason diffwading: he is neuer truely glad, he reioiceth according to sensuality, and sorroweth according to conscience, he cannot live alone, he abhorreth to be solitarie, whereby he is most quiet, he is then most disquieted with the municies of sond affections, and clamors of a tormenting conscience.

### Prognostickes

The manifold & great euils that come vpon selfe loue.

Arificeth 1.9.c.8.

Plat de legib, g.

This is a most dangerous, and almost incurable plague of mankinde, so sweetly louing themselues, and killing themselues both at once: the more hated of God, that they are beloued of themselues. The felse some will have himselse and his neithgbors, following his peruerse passions. Selse loue was the ruine of Angels, consusting of men, and ground of all mischiese, It buildeth Babylon, corrupteth the whole world, aduanceth Satans sinagogue, and replenisheth hel.

It precipateth men into a world of impieties and vices. is an aria a, isolatus outer apartment drun its. Selfe loue and complacency is the cause of all etills: It wonderfully dazelleth the fight, causing men to see a mote in their brothers eye, and not the beame that is in their owne. Al the euils welme that pefter the whole worlde spring from this strenting cares, perturbations, discontentments, tapines, seares, flattery, mad in oyes, fal-shood, diffention, enimities, angers, and a number mote.

Curation

#### Curation and remedies.

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All to minde that Nature is liberall, allowing thee Howfarnature to loue thy felfe, and pleafe thy felfe in all things that are Neceffary; and offereth them really and aboundantly. Ad manumeft qued fat eft. This it doth to all equally and indifferently, if thy body be couered, and kept warme with a coare, it careth not for the colour and finenesse thereof; if thy stomacke be satisfied with meate, it regardeth not the delicacie of it: Natura pancis contenta: But God is more liberall, and alloweth thee to lone thy felfe, and to please thy felfe in more spacious bounds, and with a more fauourable limitation; fo that thou mayft vie what thou please, if thou exceed not honefly, mediocrity; reason, charitie, edification of others, compafie of our calling, wholfome lawes of men, and liberty of divine lawes, allowing things not onely necesfary, but honest and delightfull: Nature alloweth Salomon but a gray coate, but God alloweth him to be gloriously arraied. Nature alloweth to a mans stomacke Mat. 9,29, but water; but God alloweth wine to glad the heart of man: Soloue thy felfe as thou please, and wherein thou please. 1. But looke to thy felfe, and fell not thy birthright for a meste of pottage. 2. Looke to thy neighbour, and hurt not charitie: Snum enique: Doe as ye would be done to.3. Looke vnto God, that thou offend him not ; to his glory, that thou flaine it not: and to his will, that thou violat it not. 4. And thinke that the goodneffe of the creatures, is but Splendor [amislimboni; the gliffering of that infinit good : thou must take heede that all things wherein theu deftloue thy felfe, be lawfull, that thou vie them mederatly, not exceeding the golden meane, and thou enjoy them subordinately, not affeding

allowest selfecue.viz.it. things neceliary.

How far God alloweth telle loue. viz.in things lawfull

19.19.28. 1. Cor. 9.17.

P/al.104.15. The reftrainers of elfi-lone.

Let the lawfull loue of our felues ouerrule the valawful.

The lawful loue of our selucs is either direct, or indirect,

Know thy felfe & God, and thou shalt some thy felfe the lelle.

Draw neere to God, and thou shalt abhorte thy selfe themore,

Gen, 18,27. Iob 42,5.6.

Ifai 6.5.

Let Godbee thy chiefest ioy.

Pfal.4.
Pfal.31.23.
Ind.21.
2.Thesf.3.5.

ching the body about the foule, nor thy life about God,

Count basely of selfe loue, because it is beastly, for a selfe louer is as a dog, that directly loueth it selfe, and yts owne sensuality; but he loueth his master indirectly, because he seedeth his appetite: and wherein is all his loue, but in senses? Let vs like reasonable men loue our selues in these perishing things, indirectly and by restraint, and with a more sublimed affection directly loue God, our selues in God, our owne saluation and things eternall. And let this loue euer rule, and ouerrule the other.

Learne to see thy selfe, and to finde thy selfe as thou art in thy selfe, a most vile and miserable man, for hee that knoweth himselfe best, loueth himselfe least: and conceit not well of thy selfe. Consider that thy soule is divine, and farre more precious then the body, and that nothing should be loued to prejudice it. Learne to get the blindnesse of thy selfe cured, and most easily shalthe fond selfe louer be helped.

Labour to get thy blinded minde opened, that thou maist see God, draw neere to him by acquaintance in prayer, and being regenerat alwaies depend vpon him, walke before him, and with him, cleaue to him with stedfastnesse of heart: The more thou art neere his presence, thou wilt the more abhorre thy selfe, and lesse loue thy selfe: and shalt say with Abraham. Behold, now I have begunne to speake unto my Lord? and I ambut dust and ashes? And with Iob, now mine eye seeth thee, therefore I abhorre my selfe, and repent in dust and ashes. And with Isaiah: Woe is me, for I am undone: because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips: for mine eyes have seene the King and Lord of hosts.

Call to minde that there is more joy in the light of Gods countenance, then in all the aboundance of wheateand wine. That ample occasion is ministred to them that loue his name, to rejoice in him, set him al-

waie

waies before thee, that thy heart may bee glad, thy tongue may reioice, and thy flesh may rest in hope; that his louing kindnesse may ever be before thy eyes. Tast and see how gracious the Lord is, his louing kindnesse is better then life; who can declare the greatnesse of his love. Prior dilexit nos, tantum tantum to gratic; tantislost tales. First he loued vs. he being so great, so greatly and so freely, we being so little ones, and such as we are even his enemies.

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Let thy heart meet that loue with loue againe : Cos amoris amor, and loue nothing, nothy felfe, northy li'e fo decrely as him. Say, Whom have I in heaven but thee? I defired none in the earth with thee showart my portion in the land of the living. This will not one'y amend thy felfeloue, but also cause thee to say: I count all things but dung in comparison of him. And Hill say O Lord of thy loue, both I live, and love thee; alwaies and onely I defire to love thee; because by thee onely Ishall live alwaies: O that I were ficke for the love of him, that died for me. Thou didft die that I might loue thee, 2 Thou threatnest me, informest me, reformest me, bcommandest me, correcteit me, chlessest me, and allurest mee to love thee. Vnguentum fuaue & optimum eft amor fum. mi boni quo pestes mentis sanantur. A sweet and a most excellent vinguent is the love of that greatest God (1. God) which is a generall medicine against all the soules peffilent maladics. And in speciall against selfe-love.

And oue him deerely.

Pfal 18 1.

Pfal,73,25.

1. Cor.16.23. blo.13 34. ludg.5 31. Bafilm in Hex.

#### CHAP. XII.

# Putride hypocrifie.

Mat. 23.27. Whited tombes, which are within full of all filtheneffe.

Hypocrific what it is.

Mat, 6.16. Spriat.

How it is filthy.

Berr.



Ypocrifie wower, fignifieth a fimulation, or diffimulation Simulamm ea effe que non funt, dissimalamus ea non esse qua funt. We faine those things to be, that are not we diffemble those things not to be, that are, alind subest alind ap.

paret Or hypocrific is Simulatio aliena persona, the faining of another person. The word warpen doth fignific properly a frage plaier, that taketh vpon him another mans person; as a slave to play the king. It is taken in Theologie for him that would appeare to bee more hely then he is, or that doth take on anothers face, or anothers habite, Ne sitis atrati sient qui accipiunt vultum.

It is a most filthy confunction; Serpit hadse patrida tabes hypocrisis per omnes corpus esclesia. Illes like a painted tombe, wherein there is nothing but rottennefie : it is a rotten rottenneffe, and is that fame thing in the foule that +3is or +3me is in the body, which is an vniuerfal wasting and consumption of the Balfame of life. So hypoevific is an vinuerfal confumption of the foules lampe of light and life of reason and of grace.

Hypocrifie is either in worldly matters or in religion. Нуро-

Hypocrifie.3.

Hypocrifie in worldly matters is forbidden, and we are bidden lay afide all maliciousnesse and all quile, and by a pocrifie, Danid did faine himselfe to be mad diffrusting Gods promised helpe, Simeon and Lewi talked deceitfully with the Sichemites and caufed them to be circumcifed that they might kill them. But when God gave Samuel two errands at once, and allowed him to shew the one to Saul, to couer and keepe feeret the cher. This was no hypocrifie, but fecrifie, wherein being fimple as a doue, God made him wife as a serpent. The wifedome of the ferpent instructed the simplicity of the doue. Et serpintis astutiam columba simplicitas temperauit. Prudentia abfque simplicitate malitia est & simplicitas ab sque ratione stultitia nominatur. Wisedome without simplicity is maliciousnesse, and simplicity without reason and wisedome is foolishnesse. That imperiall speech nescit regnare qui nescit dissimulare. Is to be vnderstood of kings clemency, who to some little offences must vie conniuence. This was the wifest kingscounfell. Gine not thine heart also to all the words that men speake, least thou doe heare thy sermant cursing thee. For oftentimes also thine heart knoweth that thou likewise hast curfed others. Neither are the fratagems and warlike policie of losua, nor the threatning trials or fagacitie of Salamon, hypocrifie. We paffe by the kinde of hypocrifie not to be infifted vpon in this place.

In hypocrific in religion there is a forged vnion of diverse and contrary things, two parties, two actions,

and a twofold relation,

the heart, then is to The two things are, one in appearance conceited, presented fignified & protested and that by some shew, forme or representation, without a competent subiret, matter or meaning. According to the which al hypocrihe may be called, a fhew or forme, flanding more or leffe in a forceleffe formality. There is another thing in effect diverse or contrary to the former, lurking and princly couched under the falle thew whereby

Hypocrifie in wordly things: 1.Pet 2.1 1.Sam.21.13 Gen. 34.13

Secrefie is no hy. pocnifie. 1.Sam 46.2

The good mix\* ture of fimplicity and prudency. Greg.in mo.

Prudency is no typocrifie.

Conniuence is no h pocrifie. Eccle 7-24.24 & Gal.6, I

Neitherare ftras tagems nor threatnings, hypo crific. I: [4.8 4 King :. 24 H, pocrafie in re. ligion, & grounds thereof.

Two contrary chings, agnids

27.78 C 0.93

all hypocrific may be called privite or hid more or leffe.

The two parties are, one as the actor in his act, playing the part of the stage plaier, and deceiving with his visard. The other is the deceived behoulder. Sometimes one and the selfe same person, may supply both their parties deceiving himselfe in his owne imagination. Praying the hypocrite to himselfe first, and then to the world.

The two actions are, either a conceiting and reprefenting with himfelfe, or elfe an externall profession of some secret thing that either is not so, or not so much, or it is not all indeede as is conceived, or else not so vetered as it is in the minde conceived.

The twofold relation is falle, when the thought represented, and argueth not the truth, nor the truth the thought, there is a simple fallity and error. And when the words, write, countenance, or action resembleth nor argueth the thought, there is a manifest lie. Mentiniest ex proposito voluntatis contra mentem suamire. Hypocrific ever implicates a contradiction, either betwixt the truth and the thought, or betwixt the thought and the signification thereof. Whereas by the contrary into veracity, integrity, sincerity (hypocrific, opposites) their is a constant vniformity, in trueth, thought, word and deede: There years year, there nay is nay.

There are three degrees and specials of hypocrifie. Sometimes there is more grace and goddinesse conceited to be in the heart, then is indeede, this is proper to the regenerate, the other two are common. Sometimes the true saving graces of God are conceited to be in the heart that are northere at all; whereby the hypocrite seemeth to himselfe and to others also to be one of the true Church. He hath indeede the common graces of the spirit, but hee mistakes them, and counts them to be the special and saving graces. His forme of goddinesse is Satans Medioerity betwirt the two extreames

. Parts.

Gala.6.

\* Actions

Twefold relation

Pfal 32

Dogrees and spocials.

1. Grace more conceited, then it is ineffect
a. Grace conceited, that is not at all. treames of carelesse impietie, and hopelesse desperation. And sometimes that grace and godlinesse, that is neither in essex within, nor conceited in the heart, is professed.

It is hard to give to these specials, their owne most proper names, but yet for explications cause. The first sort of hypocrisse may be called Single, for it concerts the grace that is dead within the heart, but here it saileth, it conceits that it is more then it is, and erreth in the quantity. It may be called, hid, priny secret, both because of the hid thing salfely resembled to the minde in this hypocrise, as also because this kinde is hardest to be discerned, the error being onely in the quantity, not in the substance?

The second fort may be called double hypocrisse, because in it grace is both conceited to be in the heart, that is not there at all, neither in quantity nor substance. As also it is professed before others. It may also be called Temporising, because the temporal beleeuer is affected with this kinde and is called Temporal. It may bee called Tasting, because of his tastes of the beauenty gift of the good word of God and powers of the world to come. Sickelike it may be termed Likewarme. The divels mediocrity a forme of godlinesse papers are workens.

The third fort may be called Triple hypocrifie, because he that is thus discaled, first conceiveth mischiefe, secondly doth bring forth a lie, thirdly, and causeth others to conceive a lie. It may be also called the heighest the grand, grosses and mostlying kinde of hypocrisie.

Part affected.

As out of the heart, come false testimonies, so there his no greater falshod then hypocrific, for the hypo-

3. Grace profefled, that neither is in effe & nor in conceit The names of the first.

The names of the

Mat. 1 11 Heb. 6, 25,

Revel 3,16 2.Tim.3,2

The names of the third

Pfal.7.14

Heart,

crite lieth to himselsein a safe persuasion, or liet h to the world, under difficultation. Or else he gineth a suffe testimony, both the waies: pride and deceit are alwaies his designes.

Caufes.

1/17Hen Satan cannot get the regenerate tempted.

Caules of lecret hypocrific. Satan Bokon on Pla, 1. of hid hypocr.

to reigning finnes, or higher degrees of hypocrific, he goeth about to distaine the face of innocency, with a conceit of more grace then the regenerate hath. He maketh the reliques of his proude nature advance aloft in his owne opinion, and esteeme too highly of himselfe and the worth of his owne graces. He dasseth his eyes, that for a long time he cannot take up his own hypocrific, God deserts his owne for a time, and permits Satan to trie them.

Spiritual pride.

3.Pet.1,4

When the Godly findeth himselte more excellent then his neighbour: And that he is paraker of the dinine nature He beholdeth his own reformed shadow in a faire fountaine of godlinesse; Is ioyfully amased, and admires his owne happinesse. He beginneth to conceit better of himselfe, then he is, he becommeth proud of humilitie: and proud because he is not proud. Other sintessipring from pestilent rootes, this is drawne from the purest streames of grace; and it is propper to Gods childe, whereas other sinnes are universall. Paul was surprized herein, as he saith. And least I should be exalted out of measure through the aboundance of revelations, there was given unto me a pricke in the sless, the messenger of Satan robusterme, because I should not bee exalted out of measure.

Caules often porifing hypocri

As for temporifing hypocrifie, God permitteth Salan to bestow worldly trifles vpon man which are to him as goulden fetters, a fleepic potion, and Naberbs vineyard, an honourable fertitude, a goulden wedge, and a glorious milety. And his onely Diams. In this the Dimell is wife, willing and canning, he reigneth and ruleth in their hearts: It he cannot get men to open impiction, and to reject religion, he labours to cause them subject religion, and subordinate it to their idoll. He also maketh him to have an imaginary perswasion of mercy, grounded upon outward the wes, and generall consuted motions, the morning dewes and clouds of vulgar graces, naturall light; civil carriage, and external restraint from open sinnes, which he causeth him judge to be religion sufficient.

Heisso bused, and delited with the world, that he is loth to see his vilenesse within. He never discendeth into himselfe to make examination of the lowest bottome of his heart. He can never rightly see nor take up his owne inherent darkenesse, deadnesse, disorder and slumber. It maketh not his sinness more knowne to himselfe, but more conspicuous, and sinfull before God, his damnation more suff, and himselfe more in-

exculable.

He compareth himselfe with worse then himselfe, and saich with the Pharise. O God I thanke thee that I am not as other men, extortioners, uninst, adulterers, or men as this publican. He thinkesh himselfe to be farre beyond the adulterers, murtherers, oppsessioneshe keepeth externall formes of religion, and is of The generation of them that are pure in their owne conceis, and yet are not washed from their filthiness. He markethalso the end and death of others (that are worse then himselfe) to be godly and happy as he takes it) while as he feeth in their death some shew of penitencie, and vrged light ouculations of mercy. Thus he contenteth hunselse with his present modell of his owne imaginary confidence of sufficient perfection in grace.

He hath a prejudicial opinion of true godlingle and

Satans policie: He bribeth them. See Bolton on plal, 1 of formall hypocisis.

He alloweth on them an imaginary perswation of mercy.

Ignorance of

By comparing himfelfe with worle he thinks himfelfe good chough.

Luk.18.11

Pro.30.12

resumptions.

A misconceit of true godlineffe. P/al.38.20

Pio.28.1

1/ai 8,18

He feareth the inconveniences of true Godlines. 1/ai 59:15

Offin, iustice, & mercy, and false testimonies thereof,

Anil conscience.

of them that are truly gody, to far forth that he thinketh that the gody have many advertaries, & are cuit thought off. Their bouldnesses a ston, is called pride, their zeale counted precise established for their cornew esteemed melancholy, their austerity to be but misery, their mindes counted weake, their spirits low, themselves base, vn-fit for the world, and wonders in Israel. And if he himselfe should follow their course, he thinketh there is a lion in the way, the way is too straight, too narrow and full of thornes. He will not fight with his owne corruptions, the Dinels tentations and the worlds vexations, alledging that be that refraince b from enil maketh himselfe a pray.

Kor the which causes, he thinketh the safest, and the best course, is not to be precise or too peremptory in piety, but to keepe a mediocrity sit for his worldly humot, and custent contoine of the time; and to vex his minde no surther, your this fond concert, ynder good hope, he aduentured his soule for the best.

He is repleate with a foolish misconceit of sin, judgement and mercy: Sinne is little and pardonable. Justice is small and avoidable. Mercy is about all Gods works, his truth and promises, and is to be had at the first chap whe it is sought, He presumeth of mercy, he thinks prosperity & peace outwardly, & an inward powerlesse tall of godsinesse to bee the affured testimonies of mercie, thinking with himselfe, he is holy enough, because he is happy enough, and secure enough. Making no surther progresse in piety, but contenteth himselfe with common graces.

His conscience is too wide and unlimited, strong to digest any sinne, most fauorably mincing, excusing, interpreting, and diffinguishing the same. He hash aggreed the accusing and excusing power of conscience, that the one shall but firstle prejudge the other, thinking that little grace may gaine, and much sin may be done upon some good respects. He wants not his theoricke

prin-

principles of divine truth, but in practizing them, he hath his owne referuations, exceptions, limitations to do them to farre as they are compatible with his worldly welfare, when they croffe his courfe, there he flaieth, or falleth away. Hence he is operante a temporifer. The intelligencers of this his large conscience are examples, customes, opinions, worldly wisedome, and the common naturall notions of right and wrong. He will not subject his conscience to the ful yoake of Gods will, nor walke according to that rule,

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He may have the naturalland scriptural knowledge of God. But he wants the spiritual and sanctifying knowledge. He is a fhining lampe, but not a burning cole. He may inlighten others, but inflameth not himfelfe. His light shineth without, but not within. He is inlightned like the moone, which hath a borrowed light to give others, but darkeneffe within in her owne body, which maketh her spots the more conspicuous, he remaineth still within his owne heart darkenesse it selfe. He thinkes the hony fweeter then his light, and the gould more precious, pleasure is better, profit more pertinent, and honour more delightfome : he fubordinates it to his wealth, honour, pleasures and light of nature. - man or distant

Although he goe beyond the open Atheist and grand Hypocrite, and is more moderate and civill then they are, and abhorreth the infamous finnes of adultery, drunkennesse, beresie and such like, yet he doeth euer lodge within himselfe, fome sweete fecret bosome sin, on which his minde most runneth his best thoughts are spent, and vnto the which all light and grace within, refoluedly is made feruiceable.

As for that groffest hypocrifie Satan by Gods speciall permission filleth the beart. As a Spirit of error to make a man speake lies through hypocrifie. He causeth him to leane too much to the knowledge and ceremonies of religion more then to the substance : having The Mat.13.31

Ignorance of God.

Epbe.5.8

He harboureth Some fecret bofome finne that keepes him back from true piety,

Causes of gro! fest hypocrifie. Saran &c. Leaning to ceremonies, AEL 5.3 1.Tim.41,8

Pro 7.14

forme

Ro. 2.27 & 6.

Ifai 1.13.14 15 107.7.10.45 6.

Blindneffe 1: Luk 12,56,57 Resel.; 17

Mat.7.5

Blindneffe.2. Pfal. Mat.23.16,17,23

Auarice

Ifai 32,6

Mat. 23,14 Luk. 10,20 Is. 13,5,6 forme of knowledge and no performing of it. At once glow rying in the law and breaking the law prepoling more vpon the circumcifion of the flesh, then won the circumcifion of the heart, And mill come and stand before the Lord in his honse, and say we are delivered though we have done all the seabouthasions.

He is skiffull to difference the face of heaven and earth, but as Christ faith, And why sudge yes not your felnes what is right. This selfoignorance made the hardisean Church a grand hypocrite, saying I amvich and encreated with goods, and have neede of working, and knowest not how thou are wreeched, and miserables and poors, and blind, and naked. This is that blinding beame, that lieth in his eye, suffering him to see and centure something in his

neighbour but nothing in himfelfe.

He will not acknowledge the alfeeling eye, power and justice of God. He faith The Lord feeth nur, he will neither doe good nor ill. Thus he is called a blind guide, he knoweth not whether the fanctifying temple, with fauctified gould is greater; nor knoweth that the weightier matters of the law, as mercy, judgement and fidelity should be preferred, to the finaller zithes of anise, mint and cummin. He is such a soole that he straineth out a gnat, and swalloweth a cammel! He knoweth not that God requireth more the hears, then the body.

While as he would Berich hefalleth into tentation and snares, and into many foolish and noisone lusts, which drowne men in perdition and destruction. Amongst other snares to attempt his desires, he can take on the most dissembled visated of hypocrisic whereby the niggard will speake of niggardnesse, and his heart will worke iniquity and doe wickedly and speake fallely against the Lord. He denowre to modowe houses, each under a colour of language praiers. Like as the hired spies that were sent forth to take Christ in his talke, for hire did faine thomselmes suff wen. And Indae said, why was not this consumers sold for

three hundred pence, and ginen to the poore not that he ca red for the poore; but because he was a thiefe, and had the

barge and bare that which was given,

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Through ambition hee masketh his face with pietie. as it is faid : Beware of the Scribes which defire to goe in long robes, and lone (alueations in the markets, and the highest seates in the Synagogues, and the chieferoomes at feafts. Here externall humility and devotion is superficiall; but the inward pride is estential. He doth all things to deceive the eye of man, to make his vnworthy felfe glorious: he maketh himfelfe a whited tombe: and juftifies himselfe before men.

Feare conftraineth him (yea fometimes also thevery Godly that are weake) for fafetic of his person, and to eschew greater inconveniences; to play the hypocrit in some parsiculate : as Peter did, who at the breath of a maid (feare of his life did fo overcome his faith) Corfed himselfe and swore; I know not the man. So hee and Barnabas and some other lewes plaied the hypocrites in withdrawing and separating themselves from the Gentilas Fearing them which were of the cincinneisian. This Gal 2,12,13, he did not with his whole heart, yet condemned for his not ( wowden ) walking in the right way; and did not lie in the same a Butche ungodly to helpe their feare, will take on the wilest formes of filthy hypotrifie, and will continue pherein to the cad on wil onivisor and

A feared confeience sencelelle of all sinne, regarding no apostacie, Spirits of error; nor doctrine of Diuels; wil make a man take on the fairest masking vilour of most lying hypocrific, that he may speake all the lies he can deuise. He becommetha very stage player, and doth laugh within himselfe, when he is focunning, to cause the world to beleeue, that which he himselfe will not beleeue. To freake lier through bypoerifie, and bane their consciences burned with an hot Iron.

The heart that is removed from God, and is not con- Drawing of the

tent to be ruled by the ftraight forme of his trieth : is heart from Go

Pride.

Māth. 23. Lak.16.

Math. 26.74-

Signesons S A contriled fcjence.

1.Tim. 4.2.

content !

Ifai 29 13.

content to be intangled with a more case forme of pietie, taught by the precepts of men, and doctrine of diuels, as it is said; Became this people come neere wnto mee with their month, and honour me with there lips, but have removed their heart farre from me, and their feare toward me was taught by the precept of men.

### Signes & Symptomes.

Authorities on that in Search

Signes and Symp tomes offectet hipocrifie.

His blindneffe!

His carelefpelle.

R0.7.24.

Signes and Symtomes of temporizing hypocrify. \*Luci8,13, Htb.6.4.

Marke 6.20.

· 20.3.34.

4 Phil.s. 13 & 3:

HE that is subject to secret hypocrisie, fixeth his graces: he admireth himselfe aboue his fellowes.

Hee beholdeth too little and too feldome his wants and weakenesse. He is northroughly acquaint with the flownesse of his race, and smalnesse of his progresse to

fo high a prize.

He striueth coldly against his most secret pride, he taketh not so much paines as he ought in detecting him-selfe, that he may sensibly seele the bottome of the secret misterie of his hid corruption: and to crie with a wounded spirit: O miserable man that I am, who shall de-

liver me from death?

The temporizing hypocrites light; is but generall and confused; it puffeth him vp, but sanctifieth him not. His calling is ineffectuall, he renders it no eccho: In his faith he hath both illumination by the trueth; and appropriation of the fame to his heart. In place of true mortification, he hath nothing but restraint of some sinne, and conformity of externall manners with Christians. He is more carefull to stop grosser sinnes: some things he doth amend, but the idol of the heart is still reserved, and the very roote of sinne vnmortifide. He worketh his saluation, securely coldly and without feare. Hee

bufinelles; his care of heaue: That only one necessary thing is vnder reuersion. A His feeling of sinne is consused. His feerer of conscience is onely but a serule feare. He is forry for the sinne that he misliketh not, and is more grieued for the punishment then for the fault. And because he feareth hell, he would faine be happie. His love to God is mercenarie, he loveth more to be praied for, then to pray himselfe: he consides much to his honest life, his morall carriage in religion, and freedome from infamous sinnes. He thinkes himselfe better then the worst, and as good as the bester a few brainsicke precision fellowes excepted. He referres himselfe presumptuously at all aduentures to Gods mercy; and to the hazard of a thousand like himselfe.

He hath no resolute purpose to be constant, by short abode, and that by starts and accidents, he enioyeth holinesse with wearisomenesse. He doth swiftly returne to

his vomit.

A gost indeed, in shew a sheepe; one of the viseble Church: but none of the Catholike. Externally within the conenant: internally a stranger and alliant from God.

The graund hypocrite; hath a forme of knowledge and pietie; but denieth the force of it. Ro. 2. 20. 29. 2. Timo. 3.5. He is a 200 poor looking four and diffiguring his face. His heaven of hypocritic fermentesh himfelfe throughly, and is contagious 20 others. All his define is to be feene of men; and hiderh his nakednesse with a garment of fig tree leaves. In religion he is ceremonious, but not substantious. A carper of the breach of ceremonies, a bragger of external obedience. Obedientia lupina non columbina.

"He draweth neere to God with his lips. bHe feeketh God fainedly he abuseth himselfe more about ontward then inward things. In smallest matters he is most precise. He is like a viper, who in his greatest lust and love

a 1. Sem. 19, 21. Gen. 4.13. b Math. 27. 19, 24 Heb. 12, 17. d Nom. 23, 10 °Exod 9, 27. AG18. 24. Ry. 8, 16, 26,

Alls 11,13 2.Pet.1,20: Hofes 6,4,

Signes & Simpt of gradual hypocribe.

a Math.6,36,
b Luc.12,1.
Gal.1,13.
4 Math.6,1.
4 Math.2,3,25,29,
4 Luc.6,2,0-13,14

\* Math. 15,7,8.
b lfai 58,2,3.
Zach.7,5,6
\* Luc. 12,54, ad 58
\* Mark.3 2 \$6 6
26, \$6 7,3.
\* Luc. 13,70-

I P/al.12.2.3.

1.Kings 21.9. D.niel 6.13.

Genef.34.15. 2.Sam.15.7.

1.lob.2,19.

Jere-7.48

Senec. Epiff 2.7 Lak.10,29 & 16, 15. 2. Pet. 3,17,18. Exech. 24, 6, 4. Hofear-9,16. doeth most harme. f He hurts privily, like the Hyanaa cruell beatt, which by counterfecting of mans voice beguiteth him and to make a still a medical at 12000 w

ambitious and a feuere cenfurer of others, He doth couer couetous feuere cenfurer of others, He doth couer couetous felle with godlinesse. And seareth more to be desiled with the common hall; than with Christs blood. He stattereth with his tongue, and his throat is an open sepulcher. He is skilfull in stattery, both with words & pleasant Indas his kisses; He doth vaunt to be one of Godspeople, when he is not: and can brag of godlinesse where it is not: he pretends religion, and is so deceitfull to his brother: that he will not spare to make him drunken to see his privities: he speakes lies through hypocrisie, his humblenesse of minde is fained and he transformeth himselfe into a good man.

He pretends his worst affections, with the best lawes: as Iefabell did with Naboth, and the Lords of Persia against Daniell: and can cloke the worst intentions, with the best religion: as Simeon and Leui did against the Sichamites, Absalon his vow in Hebron, Iesabel her sast, and the high Priest his adjuring Christ in the name of God.

He can for awhile make his abode with the faithful, he hideth many things vader the cloke of popularitie, and guilefull affected clemency: as Abfalon did with his treason he can cleane to good company, more to better his name and maners, then his conscionce.

He puts his confidence in falle things, that cannot profit. His zeale is fained: finne he may externally redraine, but cannot mortifie, in whom Nunquam bona fide visia manfuefount: He instifieth himselfe before men but God knoweth his heart.

He is a well without water; and a cloud carried about with the winds. He is full of the swelling words of vanity; b he is a pot whose feum is therein, and whose second feum is not gone out of it? A cake on the harth yn-

turned

turned, and a deceifull bow, a Clad like sheepe without, and within like a rauenous wolfe. Intus Nero: foris Cato, total ambiguus monstrum est.

Cruell Nero within : graue Cato without : alwaies

double and a monfter.

Leo pars prima, draco media, ipsa Chimera.

The fift part whereof is a Lion, the middle a Dragon: the whole a Chimera. He is like linke wolfie made of linnen and woollen forbidden in the law the hath Incobs voice, and Elaus heart and hands.

Qui curios simulant & Bacchanalia vinunt.

He is shows having a heart, and a heart, a double man; Of whom it is said, frontinulla sides: He is like the Offrich that hath wings to flye, and doth nener flie: and like the beast of Ethiopia called Nahis, or Camelopardalis, whose necke resembleth the horse, the feet and legs the oxe; the head the Camell: and the spots the Tiger. Like vnto Prothems: formas severtit in omnes. He hath a musked mouth, and a stinking breath; an ape in a robe: his words and waies are like the Hermits breath, wherewith hee both warmeth his singers, and cooleth his broth.

Prognostickes

I Ffecret hypoctifie in time be not cured, the egge will grow to a Coccatrife; it will make the best man at last embrace some groundlesse singularity, & degenerate to some madnesse of vinwarrantable opinions; rooting deeply, spreading dangerously, and hurting plausiblely and that because of his secret pride so, much accounting of his graces with admiration; yet for as much as this befalleth onely the person of a chosen childe; he still remain

4 Math.7 .15.

Hier in quad, piff

Ia.4.8 Inne Stat.2.

The danger of fecres hypocrify.

The case of remporizing hypoc. in a reprobate.

In a chofen child,

Dangerss

Revel 2;

Nomb 11.33'&

The dangerous case of a groser hypocrite.

Aug.de temp. 215.

Heisvncapable of admonitions and grace.

remaineth under hope of recouerie, and mercy at the

And as for the double or temporizing hypocrite, if he be a reprobat he will neuer aniend; but his paines in that fecond death wil be mitigated, because of his great restraint of some.

A chosen child before that be regenerat, as he may be an open atheist, with the thiefe that became penitent, or a fierce persecuter with Saul, who became a preacher, so he may be first either a groser or formall hypocrite; and God in his ownetime may make his hypocriticall forme of Godlinesse, a pedagogue to grace, of whome there is some hope of reformation, and so much the more if he be counselable, and tractable to vse all the meanes of grace,

He that accustometh himselfe to formall hypocrisie, at last you small tentation will become a groser hypocrite, or an open atheist, and he that continueth therein, having a name that he is aliue, but in truth is dead, must either die senselesse like Nabal, or desperate with Indas, if God blesse his worldly estate it is either to convert him, or esse to convince him, when he calleth for temporall things, God may grant his desires but in wrath.

As for the groser and graund hypocrite, he is of lesse hope and more miserable then the open atheist: "One Christianum nomen ad indicium habet non ad remedium. Who hath the Christian name for his condemnation, and not for his remedy: he is an oylelesse shining lamp, mens eyes are dazelled, and wholesome admonition from him debarred, that he cannot amend. Open atheisme prouoketh others to give admonitions, but hypocrise debarreth all occasion of good counsell.

He that is thus infected and affected, finneth against the light of conscience, which maketh him vncapable of saving graces: to his naturall hardnesse he ioineth his acquired obsirmation, and wilfully shutteth the windowes of his soule: because he is ynknowne he thinketh

publike

publik e admonitions belongeth not to him, nor aredirected to him, he transfers them ypon open finners, and fruffrats himfelfe of that benefits

His iniquity is double, he seemeth to stand for God and still remaineth a close safter for Satan. His Christian name shall never make him a christian, his iudgement is like to be extraordinary, and most great and certaine. Simulata aquitas non est aquitas sed duplex iniquitas: Fained equity is not equity, but double inquitie. Malus whise bonum simulat tunc est pessimus. Their sinne is great: Quod dum homines decipium interponant demoi psimu tanquam sceleris mediatorem: That while as they goe about to deceive men, they make Godas it were a mediator of their wickednesse.

Yet doe what they can doe, though I faire was deceiued through ignorance, yet God will not be mocked:
He perfectly knoweth even from the very heart, both
the true Nathaniel and the false hearted Simon Magus:
What hope hath the hypotrit? His hypocrife must at the
last breake out, and be detected. Nemo potest personam
sittam din forre: fitta in naturam suam cito recidunt. No
man doth beare long vpon himselfe a fained person,
fained things doe soone returne to their owne nature:
his considence is vaine. He hall not come in Gods presence, hhe cannot pray, and if he doeit, God heareth him
not, and his praier is turned to sinne. Will God bear e his
crie when trouble commeth open him.

Feare shall come vpon him; if in life he prospereth, when death commeth, he shall be commented with the hell of conscience; or else if he depart senselesse, he must goe to torment endlesse, he is a condemner of himselfe, and though he crie Lord, Lord, he shall not enter into the kingdome of God: His congregation shall be made solitary, he hath no solid expectation, his portion is terrible; the reward of many endlesse woes abides him: he dieth in wrath and sinne. God will smite thee, whited wall: He is like that tree which had faire leaves, but no

His fault is dou-

Aug in Pf.23.

Senecin Proverb.

Anton panorm derch. geft. Alphonfi.

God feeth bim.

Senec.
And thall detect

1ere.7.4. 2 fob.13.16. 10.9.31. Ifai 17

His condemna-

Ro.2, 1. 105 2.7, 8, \$ 8,330 Math. 24.51, Math. 6, 7; \$ 23, 23. 106.11.42... 105.26.12.

ACT 23.3.

mir

Mor. 11.13.

fruite ; therefore was accurfed by Iefus.

#### Curation and remedies.

Remedies of fereret hypocrific, Know thy felfe.

If thy heart be enfoared in fecret hypocrific:turne thy Leye from thy supposed worthinesse; to the manifold dregs of thy corruptions, infirmities, wants, omissions, dulnesse, coldnesse of zeale: carelesnesse of conscience, shrinking in thy service and feare in thy calling, Runne the backe trace, marke how faintly thou hast runne to life, how feebly thou hast foughten for that so great a prife; how justly thou half deserved to be plagued with some scarefull desertion, casting of thee into some odious finne, and awaking of thy old guiltineffe of vnregeneration to be fent out of Gods tribunall with millions of fresh stings, as so many awaked Lyons to teare thy heart with fresh remorfe, narrowly marke the complacency of thy wine gifts, rippe vp fresh matter, to renew repentance: beat downe pride, to increase humility, and to double thy zeale.

Set God before thee, Revel.3.17. Looke on thy selfe, so a Wretched, miserable, poore, blind, and naked: Behold that thy body of death, moment-lie so grieving that Santisfying spirit of grace, and every hower so soulely ecclipsing his unspotted beames, jointly therewithald looke up to that glorious maiesty so patient in sparing, so bountifull in rewarding, so mercifull in forgiuing, so strong in strengthening, and so liberall in gracing thee, that at once thy selfe so vile, and thy God so holy compared together in thy deepest meditation, the one so glorious may the more argue, and detect the others so vile nature, when thou shalt thus set that most holy one before thy most unhollie selse the grade shall be made low: and thou shalt crie with ligitable these is me for I amundone, because I am a man of pollin

Ifai 6.7.

polluted lips, for mine eyes have seene the king and Lord of hosts. And with sob. I have heard of thee by the hearing of the eare, but now mine eyes see thee. Therefore I abborre my selfe, and repent in dust and as hes. And with Abraham, Behold now I have begun to speake unto my Lord, and I am but dust and ashes.

It thou be polluted with the grossest and Triple hypocrisie, consider thy thrise miserable estate, how thou art not onely of that generation of vipers, and of that e-will fort of Adulterom and wisches children: but also of the Dinest thy father who is a liar and the sather of lies. The Lord Iesus perceiueth thy wickednesse, many searefull woes are threatned against thee. Nineme and the Queene of Saba shall rise in judgement and shall condemne thee? Thou art a foole and blind how canst thou escape the damnation of hell. This consideration deepely selt in thy heart should awake thee that sleepest, that thou maiest stand up from the number of dead hypocrites, that Christ may give thee life

Remember that as the fearcher of all hearts, knoweth thy hypocrific, foall thy most obscured sinnes, are most conspicuously by that hand of God, with the point of a diamond registred both in thy slumbering conscience, and before his tribunals. He is comming against thee as a most hatefull object of his revenging justice, with armies of plagues, why shoulds thou therfore continew any longer the most base and vinaturals opposed

enimity to so pure a Maiestie.

And what reward canst thou reape in the end to abide still a most notorious instrument of Sasans deepest malice? but indignation and wrath, tribulation and anguish? Thy soule is immortall, thy body must rise again, thou shalt be presented before that tribunall: an account shalt thou make of all: life eternall and endlesse death are both set before thee; thou att posting to a doubtfull end, every moment threatneth thy departure.

Cast off therefore thy hypocrifie; mourne for thy bigane

Iob 42.5.6

Gen,18, 27

Remedies of große hypocrafic, Confider the dager of this hypocrafic.

Mat. 11.38
1/4.57.3
10.8 44
Mat. 22.18
Mat. 23.13
Mst. 12.41.42
Mat. 23.17.33

Epb.

Confider Gods all feeing eye.

His judgements.

Thy due punishment.

And Gods mercy if thou repent. 14 4.8

Remedies of temporifies by-

The forme and power of Godli neffea e two diucrie things.

The forme and flacw of godlines frand in their particulars following. Gifts natural and morall. 2. Pet. 20 Bolton.

Gifts supernatural and common He.10,26,46.16
17.Mat 7 12
2.Tim 4 10
1.Sam 10,9
Mat.7,22, Mar. 6
18.
M.11.22,14
1.Cor.8,26714, 23

bigane iniquities; the Lord as yet both calleth thee and expecteth thee. Draw neere to him (with fincerity) and he shall draw neere to thee, clense thy hands thou sinner, and purge thy heart thou double minded; which it thou doe, thou shalt live here with a blessed contentment die with ioy vnspeakeable, and glorious, shine thereaster like the sirmament, and dwell ever most blessedly in Gods presence.

If thou be subject to temporizing hypocrific and conceits, thou hast that faning grace and power of godlinesse while as thou hast but the shew thereof. It is fitted to enlighten thy minde, to distinguish these things that are different, for a temporising hypocrite hath nothing but the shew, and hash nothing at all of the true sanctifying and sauing power of godlinesse. Thou must elecrely see, that all thy godlinesse is but a shew and thou must be put quite out of all hope to obtaine mercy and life thereby.

The flow of godlinesse standeth in these things following, viz. Gifts and goodnesse of nature, science, experience, arts and policie in estate. Morall vertues, ciuill honesse. His precedency beyond the open atheist, and triple hypocrite, his heart affrighted with the suggestious of infamous sinnes. Amendment of life in many things, respective workes of charity, and repressing of many euill actions and groser sins but not all, nor mor-

tifying them at the roote.

An outward progresse in profession, externall exercise of religion. Acknowledging the truth, professing, confessing, preaching, and desending the same. The generall graces of the spirit, and a shadow of regeneration, gifts of weighty callings, working of miracles, an outward and ineffectuall eccholesse calling: a generall confused pushing vp, and vnsancsifyed light: a dead faith without workes, an historicall faith, without approbation of the truth; and a temporall faith without true application, and appropriation thereof to the heart.

Good

Good purposes, good inclinations, holy longings for happinesse, more then for holinesse. His wishes desiring to be happy in heaven, because he feareth torment in hell. His earthly praiers for worldly trash, desired to be praied for, more nor to pray himselfe. A smarting terror and service feare for sinne: his affrighted sorrow, and loathnesse to commit sinne for seare of punishment. Sorrow for sinne committed without a true detestation of it, or crying for mercy, mourning more for the paine, then for the sinne. Externall humilitation. Confession in the extremity, and torment of bodie or soule.

A mercenary love of God, supersciall ioies in the word, stashes of sleeting and slitting comforts spent in their birth and their life raushing like a moment. Reverence to ministers, & loth to displease them, and defire of their company. His friuolous simple and fainting tast of the powers of the world to come. Ignorant zealer one of the visible Church, and esteemed for a member thereof (though none of the catholike) externally within the couenant, and partaker of the seales of spiritual prerogative.

Examine therefore thy supposed and imaginary god lines, and let it be, that thou hast not come to the true power thereof, thou shalt sinde it desective in many points of the vulgar siew, and thy selfe with thy formality in religion, to be farre inserior to many Ethnicks and reprobates, who have runne farre before thee. Thy former stelly perswasses hath been like a hungry mans dreaming of meate, and a poore mans dreaming of gould it is nothing else but unpower recombine that for me of Gaddinisse.

Vpon the vneschewable paine of thy owne damnation thou must take vp another course, route up thy soule from thy former sumber, deprecate thy former hypocrisie, cast a way every thing that presset downe, and the sinne that hangeth so fast on, with a renewed repen

Common motios
Luk.8. Heb. 6
Mat. 12,43.2. Pes.
2,20,22. Mar. 6,20
Num. 11,33
24
Mar. 6,26
Mat. 27,3. Heb. 12
17.
1 Kim. 21,27,19
Exod 9,27
Num. 22,44

Mar.6,20
Mal.13,210
Mar.6,10.AE 8
13.Gal 4,16
Heb 6,4
Gal.4,16-2. Kis.
10,16 & 30,3 I
1 10. 2,23
Ga.17.7,10 et 3.8
I.Cor.7,14.Ro. II
16
Expmine thy
imaginary godlineffe.

2.Tim. 3,5

Heb.131

0.2

100

tance

Pet.2.3:4.10

Confider the power of godlines, and fauing grace. It must be vniuerfall,

z.Tbc/.2.13

And perfer, not in degrees, but in fincerity and integricy.

The parts of integrity. 1 Toef. 9.23 Luk. 1.6

Luk 1 75

ance, runne the race that is set before thee, that thou maiest be truely partaker of the divine nature and saving grace. Endeuour by all the ordinary and spiruall meanes to make thy calling, perswasion and election sure : in the doing whereof thou shalt never fall, and least thou shouldst be ignorant wherein the power of saving grace doth stand, thou shalt be informed as followeth.

The power of godlinesse, and saving grace, stands most generally in an universal savitication of the whole man. It is like leaven, that leaveneth the whole lumpe: of a spreading and growing nature. It is like the sun in the firmament, in lightning the whole world: and as the vital spirits are begun and fixed in the heart, and from thence dispersed by the arteries through the whole body, and every part thereof. So the power of godlinesse and that sanctifycation of the spirit, is seated in the heart, dispersed through all the body, soule and powers thereof, changing, lightning, softning, purging, awaking, sanctifying, mortifying, informing, conforming, reforming, comforting, directing, and making grace communicable to others.

By this vniuerfall fanchification is not vnderstood such a functification as is perfit in degrees, but that is perfit in sincerity, being as well in the heart, as in outward appearance. And perfit in integrity, being like a well proportioned infant procreated from the wombe of regeneration. First the subject of it must be all the parts of our person, both body, soule and faculties. Secondly, the object of it must be all the commandements. Thirdly, respective to all persons, competent to God in coincess, to our neighbours in righteousnesse, and to our selves in temporancy. Fourthly the effects must be actions compleat (though not person). The actions themselves must be just, and warranted. 2. The circumstances honest, 3. The meanes lawfull, 4. The fountaine (the hart) sincere by faith, 5. The end must be Gods glo-

rie

rie, 6. The progresse of it must be with grouth, 7.

And the continuance with perseuerance to the end.

And in speciall thy knowledge, and light must be pure, certaine, distinct, particular, and ioined with some feeling and experience. It must humble, sanctifie, warme and lightenthy selfe, and shine to others. Thou must count it sweeter then the hony, and more precious then gould. Thou must desire it, reioice in it, and delight in it: thou must suffer it to command and guide thee, in the waies of holinesse, and proceede thereby in dispight of thy owne inclination, and current sinnes of the time. Thou, and all thy waies must be subordinate to it, thou must allow it to beare the cheefest sway in thee, and to rule the residue of thy life: let thy eye be fet vpon eternity, fixe thy crowne in thy sight let thy heart be at a point with all vnder the sunne.

Thy faith must have illumination to see the truth, approbation to love the truth, and appropriation to apply the truth. Although even in extremities, thou must receive Christ, Put bim on, eate him, and let him dwell in thy heart: content not thy selfe with a simple tast, both tast him, eate him, digest him, seede vpon him, and live

vpon him.

Thy conscience must be straight, tender and sensible touched for singes bigane, armed against sinnes to come

and ready to bleede at the affault of any finne.

Thy calling must be effectuall and resonant, fight and sence of sinne must be distinct, for particular and personall sinnes, and generally for the whole suspected troupe of secret errors: for row and griefe for sinne must be with a misliking of it, a forsaking of it, more because it offendeth God then hurteth thy selfe. Thy humiliation must be intire, and thy consession willing.

Let not thy love to God be mercinary, love him more for himselfe, then for his gifts: let thy zeale be fincere, & thy amendment throughly; mortificevery finne at the roote, receive the word with an opened, and enlarged

Light must be powerfull. Mat. g. 24

Faith particular.
10b.13.15
10.1.12
Gal 3.27
10.6.36
Epbe.3.07

Conscience sen

Calling effectuall
Pf.27.8.Zac 13.9
Sorrow for fine
Pf.40.12.ler.19.9
Cor 4.4
Luk. 16,15. lo.4,18
Pfa.19.12.Pfa.51

Loue not mercinary, Zeal fincere Mortificatio true All 15-16 Pfel 119,32 Obiedions 2.
gainstrue sandification, answered,
Of impossibility.

Offeare.

Of negligence.

Of loffe of delights.

Pfal.48,10

Ofdiscredite:

heart, that it may dwell in thee plentifully.

As forthy pretended impediments, that thou imaginess, to lie in the way to stop thee from the course of the power of saving grace, they are easily ouertaine and ouercome; if thou pretend impossibility, thou hast the promised power of God vpon thy desire to begin, further and single the worke of saving grace.

If thou object feare, so some as thou feelest the pomer of grace, it will make the confident like a lion, whereby thou shalt victoriously ouercome thy owne corruptions, the diuels tentations, and the worlds sinnes.

If thou think, thou shalt be redacted to a more retired, and inward businesse, and shalt neglect thy worldly estate. Thou shalt understand that grace is not contrary to any external lawfull estate, bur rather confirmeth it, blesseth it, & makes the fruition of it the more pleasar.

And as for the supposed losse of thy sinfull desires, & delights, perswade thy selfe that thou shalt be supplied, not onely after life, but even in this same life, with such peace passing all understanding, true contentment, and ioy unspeakeable, and glorious, in the fruition of Gods sauourable countenance, which thou shalt finde in one day, in the courts of grace, more then in a thousand elsewhere in the palaces of sinful pleasures, and tabernacles of wickednesse.

If thou have a prejudiciall missing to be in that course of the power of grace, because that the world will esteeme ill of thee, and count thy freedome of spirit, pride, thy zeale, hypocrisie, thy selfe, a wonder in Israel, thy wisdome, singularity, thy mourning, melancholy: thy minde base, and thy life miserable. Thou must not regard these sooing childelike, year ather divelish popular conceits, but still approve thy selfe to God, whose approbation, surpasset in dignity and comfort, the opinions of a thousand worlds. For whilest the wicked are falsely smiling, with a bleeding and convinced concience within, thou shalt be feasting, ypon in-

ward

ward vnspeakeable ioies. And shall have in thy soule that white ftone, that new name , and that endleffe title, Revel 2.17 to that heavenly inheritance.

#### CHAP. XIII.

e

# Epilepsie of Apostacie.

Luk. 8. 13. In the time of tentation they fall away.

Sthe Lunaticke fon was forevexed with his falling sicknesse, for oft times he fell into the fire, and oft times into the water, and no man could helpe him, but Christ onely, for befides the naturall cause of his diseafe, he had a diuelish phrensie. So likewise there is a spirituall falling sicknesse, to the which concurreth both our corrupt natures inclinations, and Satans cruell instigation. It cannot be helped by any meanes of nature, but by fuch remedies as Chrift hath appointed.

And as it is faid of the naturall epilepfie, Trifte medins fidius est ipsims inuasionis spectaculum, turpis est eins desinentia, cum stercore & locio & spontanea ventris solutione, ipfine quoque morbi origo mirabilis. Truely the inuation of it is a dull fpectacle, the ending of it is filthy, with dung and vrine, and loofing of the belly, the original also of the disease is maruelous : So it may bee said of this spirituall disease, it is both terrible abhominable and filthy: The other disease maketh Mat.17.15

Epilepfie spiritu.

Aretin lib 1.de canf. & not diet. affec.cap.4.

Called falling

Specials, 1.Tim 4,1 3. Sam. 12.4 1. King. 11.3 Imputed guiltineffe,

Inherent corrup-

Wittaker.li.1.de pec orig.c.8 Pfa.51.5

Frequent claudication. ler,20.10 P/al.38.17

Grofe omiffion

maketh men to fall to the ground dangerously: and therefore called Morbin caducin a cadendo distins. But much more, this, maketh men fall, first in fearefull sins and precipitates them from thence, to the occan of Gods wrath, and finally to that endlesse fire.

Sometimes men doe fall from the faith, sometimes they fall in their life. And sometimes in both, as Salomon did. There are many sorts and degrees of this falling e-uill. The most generall whereof is, first that imputed defection and guiltines of our first parents under the which all doth lie. For in Adamwe have sinned. And that Quod Adamo fuerat personale nobis sit naturale. That which was to Adam personall, is become unto us naturall, as soone as we are capable of this sinne.

Secondly, that originall inherent proclinity and disposition to ill, wherein we all doe lie, it is a potentiall, and habituall infection and defection, containing not onely a simple privation of all good, but also a peruerse disposition, and inclination to all cuill. This is propagate from Adam to his whole posterity, after a most infland secret manner. Quod magis credi debet quam quari, or quarifacilius, quam intelligipotes, or melius intelligitur, quam explicatur. The which should be more beleeved then inquired, and may be more easily inquired then vnderstood, and is better vnderstood then expounded.

Thirdly, that frequent claudication and halting of the regenerate (xons) by sudden unaduised steps proceeding from their daily lamented infirmities, whereby if they make not straight steps to their feese, that which is halting will be turned out of the way, which should rather be healed.

Fourthly, that falling and relenting ( ) of our our our of prom the former degrees of grace and powerfull fruites of piety, whether it be in persuasion, deuotion affection or external action. As the Church of Ephesus left her

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### Epilepsie of Apostacie.

first love, and was willed by Christ, toremember from whence shee had fullen.

5. That su den anticipation ( ) whereby the weake christian is taken by occasion in any offence, and becommeth as one, that hath his leg luxat, or dissointed, who cannot but fall, and lie in his fall, till his ioint be restored; as they that are provoked to enuy or wrath, or such like; suddenly moved to doe that, which advisedly they would not have done. Noab was suddenly overtaken with drunkennesse. Los with incess. Abraham with a lie, and de Peter with denial of his Master.

6 A staggering and stumbling ( ) as it were a rushing forward immediatly before a greater fall, when any is taking an offence at the way of truth, and suffereth his heart to raine with errors: As adrunken man er-

reth in his vemit.

and

But

fins

of

ics

on

c.

e-

d

7 A turning out of the way (input) when the wicked healeth not their haltings, nor regarde their flumbling, they become turned backe after Satan, and erre concerning the faith: turning their eares quite from the truth to fables. Herewith is conioned (servic) which is an aberration from the marke, and falling from the first scope aimed at: as that erring from a pure heart, and a good conscience, and faith unfained, and turning unto vaine iangling. As Hymeneum and Philetus concerning the truth erred from the marke.

8 That common and accustomed filthy fort of falling (Most Napadhus) ouertaking all fort of men: yea, euen many of the best regenerate after their conversion, proceeding of ignorance, weakenesse, searefull tentations, and such like pessilent insections of the hart, wherein the sinner falleth most fearefully, as Salomon into idolatrie, and Danid into murder and adultery, from the which in their owne time they are recovered by grace.

9 Relapfe which is not, when an vnregenerat falleth oft times in one and the felfe fame finner or when he falRenel, 2, 4,5

Precipitation.

Gal. 5,26. Ephc. 6,4. Coloff 3,21, Gen. 9,21. Gen. 19,35. Gen. 10,2.

Sumbling.

Ilai 19,14.
DelectionH.b. 12,13.
1,7 im.5,15.
1.7 im.6,21
2,7 im. 4,4

2. Tim. 2.13.

Groffe folling.

Math. 7 27,00 21.

44.

Kom. 11, 12,00 14.

4,1.

Cor, 10.12.

Heb. 4,1 1.

14,5.12.

Coloff. 2, 13.

Ephe. 2,1 5.

Gal 6,1.

Rom. 11, 11, 12.

1. Tim. 6,1

Relapse.

leth

leth from one sinne to another; but when one that hath

risen from any sinne, salleth againe into the selfesame sinne: He that riseth hypocritically, may with the sow and the dog, returne to the puddle and vomit; And he that hath risen truely, may doubtlesly fall into the same sinne; albeit we find not such an example in the word. Danid oft sinned, but once onely in adultery, and once onely in numbering the people. Peter did oft sinne, but once onely denied he his master, once onely played the hypocrite amongst the Iewes; one may be also an hypocrite in oft rising and falling, before his true regeneration.

Falling away, H.b.6,6. Zanch.

1.Tim.1.19.20.

1.Tim. 4,1. 2.The ( . 2,3.

Luc. 8.13.

Heb.6,4.5.6.

10 Falling away the Apostle vseth the word ( correc) whereby is fignified the falling of the reprobate: The elect are said to fall, but they are said to fall away; which is fo to fall, that they are past recourry: as Hymenew and Alexander made shipwracke of their faith. And these that in the latter times shall depart from the faith, the Apostle vieth the word insup. For this is most truely called Apostacy, whether it be Particular of one or two men, or vniuerfall of many thousands. This betalleth the temporall beleevers : Who receive the ward with ioy, but they have not rootes, which for awhile beleeve, but in the time of tentation fall away. These are they that are once enlightened, and have tasted of the heavenly gift, and were made partakers of the boly Ghost, and have tasted of the good word of God, and of the power of the world to come. If they fall amay it is unpossible they should bee receined againe by repentance. Of this fort the highest degree is that fearefull fall , into the sinne against the Helie Ghost.

# Part affected.

Lorasmuch as this malady is a compound cuil, and diversified by specials, being sometimes in the matter of faith, other times in the way of our life: so accordingly is the soule affected, if the apostacy be in religion the mind is first affected, if it be in conversation, the heart and affections are first affected, when any one part is first affected, it draweth on the rest of the faculties, by sympathic, wherein there is not one function of the soule free: but more or lesse, first or last, mediatlie, or immediatly they are infected.

Mind.

Hart.

#### Causes.

The deficient cause of mans falling is God, deferting justly whom he will, and in what measure it pleaseth him to trie, correct, or punish, according to his wisdome: by grace we stand, the want of grace is the occasion of falling, if it either bee with-held or withdrawen.

Satan is one efficient of mens fals, as it is faid; Wee wrestle not against sless and blood, but against principalsties, against powers, and against the worldly governors, the Princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places. He moved Indas first to treason, then to desperation, he caused Danid to number his people, he buffeted Panl, he desired to sift Peter, and listed him too much when he made him denie

God is a inft defi

Saran a vaiust efficient cause, Epde, 6, 12. denie his Master. Confessio defecit in ore, sed fides non de-

fecit in corde, His confession failed in his mouth, but his

taith failed not in his heart; by his transformations, deep-

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August.

nes methodicke stratagems, and Diabolical tentations: He blindeth the imagination, and corrupteth the heart and affections; he maketh sinne seeme small and pleasant: He maketh the sinner presume too much of Gods mercy, Christs death, and of his gratious promises; he perswades him that he hath faith already before he sinne, and shall not loose it when he sinnes; and that he shall haue time and power to repent well enough, when he hath sinned; his purpose is to make the heart sinne, without contradiction, drawing on epicurian contempt, final desection, or hopelesse desperation.

He vseth our owne flesh and the world as deputies and instruments in all his suggestions: He observeth our disposition and pregnant inclination, naturall or occasioned; he vseth the tide of our owne humor to precipitate vs, if he find men adicted to voluptuousness, couetous nes, or ambition, he followeth the sowing of their appetites: and because concupiscence followeth the complection and temperature of the body: he taketh his advantage herein mouing the Sanguinian to lust; the Cholerian to revenge, the melancholicke to despaire, and the flegmaticke to idlenesse, and finally, as he findeth every ones worldly estate, ill or good, and affecting them, so he furthereth the birth of their concupiscence to ruinar

them.

The World the Diuels darling in prosperitie, offereth the baites of pleasure, casting before vs the golden Apples of riches, and the Peacocks seathers of honors: that by their watrish vanities, it may quench the slaming sparks of the spirit, and convert the love of God into the amity of the world, and enimity with God.

The world other times doth cease to allure, and with a changed countenance doth affright with aduersity & crosses, to make men deny God and godlines, to fal into iniquity

His craft.

Maib.4.9,10. 2, Sam. 15,2,

The world by prosperity.

Math. 13,22:

Ia 4,4.

Advertity. 1. Pet. 5,9 Math. 13,21. iniquity, and much miserable disquiernes.

Sometimes the world yferhintisements and euill examples, as deceiuing errors, to make them fall from their stedsassensies, and to be suddenly moued from their mind, by alseadged spirits, words, or letters, pretending that they are autenticke, as also by signes and lying wonders in all deceiueablenesse of vnrighteousnesse; by spirits of error, and doctrine of divels, making men depart from the faith: He emploieth here even those that are neerest to vs; as to seduce sob by his wise: Adam by Eve: Achab by Iesabell: the young Prophets by the old: Christ by his Apostle Peter: Salomon by his seaven hundred wives, and three hundred concubines.

Enery man is tempted when hee is drawen away by his owne concupifcence, and is entifed then when luft hath conceined, it bringeth forth sinne, and sinne when it is finished, bringeth forth death. Here are fixe scuerall branches, springing from one vile root, even the body of death, whereby is performed that one was and promise humane ten-

tation caufing fearefull falles.

of the pace of a clocke all the which as by the weight of the pace of a clocke all the wheeles beginne for to moue, so con cupiscence beginneth to draw the affections of the soule to a mouing, to goe survey, and contemplate the objected bait.

a. A Baiting (Suranus.) by the which the heart and affections are baited, and with a certaine titillation de-

lighted at the view of the object.

3. A Conceining (control ) whereby the heart and affections are moved to conceine a confent, and defire to performe the delightfull euill. They hatch cock atrice egs, and weave the spiders web: And they conceine mischiefe, and bring forth vanitie, and their belty hath prepared deceit.

4. A Tranelling ( man) and labour of the whole foule, and all the instruments of the body, in the performance of sinne. They conceine muschiefe and bring forth i.

Entilements and ill examples.

2. The f 2.2.6 3, 9.10.

2. Peti2,18,& 3 17. 1.7 im.4,1.

1. King. 13. Math. 16, 23. 1. King. 11.;

Concupikence,

He fixe branches. Rom. 7. 8.607,1012.

Drawing.

Baiting or de;

Conceiuing.

If: 159,50 lob 15-350

Travelling,

niquity

Pf.7.14.

Finishing.

Bringing forth of

BlindnesTet

Math. 15,24:

1.Tim. T.

Ro.11,20,

Ro 2 4. Eccle, 8 11.

P/ 50.21, 17.

An hypocriticall

I,Cor. 15.1. Luc. 8,13,14.

niquitie: And behold he shall travell with wickednesse, for he hath conceined mischiefe, but he shall bring forth a lie.

5. A finshing and (correspond) full accomp ishment of sinne, delighting and lying in it: allowing and defending the same, with all the fortifications that the heart can afford to it, whereby the Epilepticke is now fallen and lieth under his dolefull and deadly fit and paroxisme.

the Matrix of finne in a new diuelish and camnable ge-

neration.

The blindnesse of the eye maketh the foote to stumble, and the whole body to fall: So falling in sinne, proceedeth from a blinded minde; for, if the blind lead the blind, both shall fall into the ditch. The ignorance of our sclues, of sinne, of God, his will mercies and indgements, maketh thousands to fall; if therewith all be ioined hardnesse of heart, securitie, and a seared conscience and incredulity, the precipitation and danger of the falling will be the greater; Not knowing that the bountifulnesse of God leadeth them to repentance: And because sentence against an enill worke is not executed speedily, therefore the heart of the Children of men is fully set in them to doe enill. And I held my tongue (saicth God) therefore thou thoughtest that I was like thee and so hated to be reformed, and cast my works behind thee.

Forasmuch as the hypocritical saith (whether it be historicall or temporall) lacketh the sauing power of grace; and the temporaler leaneth to it, as if it were good enough and strong enough: the least tempest or surges, is able to make him shipbroken: For he beleeneth in vaine, and his saith in the word is rootelesse and choa-

ked.

Who socue theareth these my words (saith Christ) and doth them not, shall be likened unto a foolish man, which hath builded his house upon the sand: the raine sel & the stoods came, & the winds blew & beat upon that house, & it

fel

fel, & the fal therof was great. And because they received not the love of the truth that they might be saued: And there fore God shall send them strong delusions that they should believe lies: As also when Science fally so called, is either adæquate, or preserved to the scriptures, maketh men to erre, Concerning the faith, and to be spoiled with Philosophic.

2.Tbeff. 2,10.11.

1.Tim.6..0

Colas.8.

#### Signes & Symptomes.

Some fail in religion, some in life, and some in both.

Some fall vpon simple ignorance; some through weakenesse and confent, some through pride and contempt; some with contempt & malice: And some againefall, but fall not away; and some fall away and neuer rise. Some make a lapse, some a relapse, and some fall in part, some in the whole: some fall fully and sinally; and vpon malice make an vniue real all apostacie, from all the points of godlinesse, as they that sinne against the holy Shoft. The vnregenerate man falleth one way, and the regenerate falleth another way.

The vnregenerate falleth continually, greedily, he draweth sinne to himselfe, as it were with Cartropes, he hunteth after sinne, and sinneth with sull consent of will: and falleth as willingly in sinne, as a sleepie man is willing to fall downe in his soft bed. He sufferesh sin to reigne ouer him, & yeel deth harry obedience to it, as to his lawfull King: He falleth with deliberation, his conscience slightly or neuer controleth him, he makes an occupation and trade of his sinne; He drinketh iniquitie like warer, his owne sall brings on another; he wallow

eth with pleasure in his traunce.

But the regenerate fall but sometimes, irkesome y and after a fort vnwilling y: Hee is hunted by sinne till he be wearied, heyeeldeth but grudgingly with some Divers formes of failing, 2.Pet.3. 17. Re.11,17.18.

The vnregenerate doe fall one way.

If at \$.18.

Iob 15.16.

The regenerate

resistance, hee obeyeth sin(as it were a tyrant) repinlinglie. He falleth for the most part suddenly, his conscience controleth him, and judgeth himselse to be in the wrong way till he returne; he thinketh vpon his sinnes with griese, and riseth with joy by repentance.

#### Prognostickes

Falling foretold.
21, Tim. 4,1
b Lw .18.8.
Matb.24. 12.
2. Tim. 3,1
d 2. Tbe ff. 2.3.

Ephc.7,1.3

Falling fearefull.

Cale of relapie.

Case of continuance and willing falling. Heb. 10, 26, 27, 31, 46.

Condemnations
1,Tim., 6,
1,Tim., 69.

Now the Spirit speaketh enidently that in the latter times some shall depart from the faith: a in hen the Sonne of man commeth shall he find faith on the earth Iniquitie shall be increased: a Anathat day shall not come except there come a departing first. That generall and originall fall wherein by nature we are all lying, is most dangetous, because by it we are the Children of wrath, and dead in trespasses and sinnes.

Euery tall in sinne is deadly of it selse: Yet enorie sinne and blass hemy shall be forginen unto men; but the blass he mie against the holy Ghost shall not be forginen unto men. Albeit the child of God may often fall into one, and the selse same sinne; and there after be received to mercy: Yet it is a fearefull thing to fall into the hands of the lining God: for we read not in all the scriptures; that any of the regenerate did fall twice in one, and the selse same sinne.

If any continue long in his fall, it is to be feared that he shall either be given over to a reprobate minde, or to a desperate end. If any sinne willingly after that they have received the knowledge of the truth, there remaineth no more facrifice for sinnes. But a fearefull looking for of sudgment and violent sire, which shall denoure the adversaries.

Such as delight to lie in their fall, shall fall in the con demnation of the Diuel: and the falling into tentations and suares snares, drowne men in perdition and destruction: Behold the severity of God toward them which have fallen: And how searefull shall the sinal sall of these be recompensed: When they shall begin to say to the mountaines, fall on ws, and to the hills cover us?

Ro.11,21.

Luc:23 . 0.

#### Curation and remedies.

Sfor that original fall, the guiltinesse and corruption whereof, pressential very fore, both by imputation and inhasson: There is no remedy but onely Christs merits, apprehended by that Sauing faith: and imputed by that dinine grace: and the power of his death, applied by the power of his Spirit, and beating downe that body of death, that it may not reigne ouer our mortall bodies. Thus we may be freed both from the condemnation and domination of native sinne, and raised up in Christ.

As for the claudications and haltings of the regenerate, the best remedies are. The guarding of the heart; the watching of the conscience; the seare of God before our eyes: the dwelling of the world within vs: acquainting of our selues with God, with an earnest endeuour to walke with him; and walke vprightly before him: still

approuing his will and respecting his glory.

And as for these that are lying in their groser sinnes, and in a searefull paroxisme of their present fall, as yet nothing awaked nor raised from their trance. Great wisdome is to be vsed; as toward them that are suddenly pretended, and toward them that neuer know the truth before patient instruction, proving if God at any time will give them repentance, and restoration with the spirit of meekenesse, with some there must be vsed a holy guile, as Nathan vnder the parable of the rich man, taking and

The remedies of originall fall,

The remedies of haltings.

Remedies of groe

2.Tim. 2,25,26.

Gal.6 1.

2 Sam. 12.13

Р

killing

killing the poore mans onely lambe, conuinced Dauid of the flaying of Vria, and taking of his wife.

But if any be obstinate, and so indurat in there fall, that no gentlenesse, nor ipirituall pollicie can moue them, they must be handled, as these that are lying in a Lethargie, who are accustomed to be awaked: Per acclamationes & Stentoream vocem fragores aut clangores inbarum. So they muft be ftirred vp , with the reareful trumper of Gods law, founding nothing in their cares but guiltinesse, curses, damnation, wrath, hell : Asitis iaid: Crie aloud, spare not: lift up thy voice like a trumpet, and thew my people their transgression, and to the house of Incobtheir finnes. And generally vieall the remedies to fuch that doe ferue to rouse vp these that are affected with incredulity, hardnesse of heart, the spirit of slumber, a feared conscience, and impenitencie: Make them alwaies confider from what they are fallen, where they are lying, and what is their mifery, that by all meanes they may be raifed from their fall.

As for the remedies to preserve such as are restored. that they fall not againe, or to keepe these stablished, that have not as yet fallen fo fearefully. The first is, knowledge of the truth, wherein thou must be carefull to grow: Least thou be plucked away with the error of the wicked, and fall from thy owne stedfastnesse: But grow in grace, and in the knowledge of our Lord and Saniour lesus Chrift. Reteine instructions of the word, let thy heart be honest, and become that good ground for receiving. keeping and bringing forth of the fruit with patience, Let thy delight be in the law of the Lord, and meditate therein day and night, that resolutely thou maist say : I desire to doe thy good will, Omy God: yea, thy law is with. in my heart: And direct my steps in thy word, and let none iniquity have dominion oner me: Because thy word is a lan. terne unto my feet, and a light unto my path. I will follow the truth in lone.

Hold before thy eye that hie prize of thy calling.

Ifai.58.1 .

Revel.2.5 Heb.3.12 Ro.11.23.

Preservatives generall. Ro.144

Knowledge. 2, Pet-3, 17-18

2 7 beff.2.15

Luc. 8.19 Pfal.1.2

Pfal,40.3 Pfal.119.133.105

Epbe.4

Aspiring to hea-

and study to enter into that endlesse rest: and thou shalt not fall after the ensample of disobedience: But so much the more; Seeing that we have a great high Priest, which is entered into heaven, enen lessuithe Son of God, let us hold fast our profession: And goe boldly unto the throne of grace, that we may receive mercy, and find grace to helpe in time of neede.

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Consider what thou hast already, and hold it fast vn-till Christ come; and being made partakers of him: keepe sure vnto the end. That beginning wherewith thou art up-bolden; Considering that God hath from the beginning chosen you to saluation, through santification of the Spirit whereunto he called you by the Gospell, to obtaine the glory of our Lord lesus Christ: And because this soundation of God remaineth sure, and hath this seale: The Lord knoweth who are his. Let every one that calleth on the name of Christ depart from iniquitie. And give all diligence to make thy calling and election sure: for if thou doe these things, thou shalt never fall away.

Fix in thy minde Christs passion, that thereby thou mayst be armed likewise with the same minde; which is, that he which hath suffered in the sless, hath ceased from sinne. By the application of saith eat his sless, and drinke his blood, that he may dwell in thee, and thou in him: and

He).4.11-14 16

Watchfulneffe Revel 3. 1.a.3

1.Cor.16.13. Heb 12.15.

I.Cor.10-13.

Loofe not thy prerogatives.

Revel.1.2.5.

Heb.3.14.

2.Thef.2.13.14.15

2 Tim. 2.19 .

2. Pet. 1.10 1 Thef. 4.71 1 uc. 7.47.

Haue recourse to Christs passion and intercession,

10,6,65

Luc. 22.31 32'

10,17.20.21.

Feare. Ieie.32.40. Pro.28,14.

Phl.2.12. 1.Cor 10.12. 1.Cor. 10.5 ad. 13 Pf17 4 5. Ro.2.5. Heb. 10.

2.Pct.3.10,11.14

Rewards great and glorious: Reucl. 2. 7.11.17. 28. Reucl: 3.5.12.

Preservationsspeciall, Epbe, 6.10 thou shalt never fall away. Have recourse to intercession as Chief saith; Simon, Simon behold Satan hath desired you to winnow you as wheat: But I have praied for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren: And I pray not for these alone, but for them also which shall believe in me through their word, that they alternay be one, was thou O father art in me, and I in thee, even that they may be also one in vs, that the world may believe that thou hast sent me.

Beg at God that he may put his feare into thy heart, that thou neuer depart from him. Bleffed is the man that feareth alway, but he that hardneth his heart shall fall into enill: Make an end of thy owne saluation with feare and trembling. And if thou thinks thou standest take heed least thou fall. Remember the fearefull examples of others that have fallen and were forely punished : Confider Gods all feeing eye, his feuere iustice and anger against finne. Confider that fearefull day with the Archangels founding voice; Arise ye dead and come to indgement. The heavens shall passe away with a noise, the elements shall melt with heate, the earth with the works that are therein shall be burnt up , and all these things must be dissolved. And seeing that we looke for such things , be diligent that theu maist be found of him in peace without spot, and blameleffe.

Remember what great rewards are promised to thee if thouse and overcome: To wit, To ease of the tree of life, never to be hurt of the second death: to ease of the hidden Manna, to get the white stone with the new name; the morning starre: to be cloathed in white array, and by name not put out of the booke of life, but confessed before God and his Angels: To be made a piller in the temple of God, to have the new name of God and of the cittie of the new and heavenly sernsalem written upon thee. And finally to sit on Christs throne for ever.

Bestrong in the Lord and in the power of his might, put on the whole armour of God, that yee may be able to stand

against

against the asaults of the Diuell, &c. Stand therefore, and your loines girt about with verity.

By the verity is vnderstood a profession of the truth

with an vpright heart.

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By this righteousnes which our great captaine Christ did put on before vs as an habergion: is vnderstood true sancissication, and a godly life, with an earnest defire

and boly study to please God.

And your feete shodwith the preparation of the Gospell of peace: which is so called, because it bringeth peace, to our soules, and in the assurance therof we have peace in our conscience, with this gospell we must be prepared, and in readinesse to professe the same in the middest of the most fierie trials, and confesse the same unto salvation. As also we should be ready, alwaies to gine an answer to every man that asketh you a reason of the hope that is in you, for whosoever shall confesse me before men (Christ saith) him will I confesse also before my father, which is in heaven.

Abone all take the shield of faith, where with ye may quench the fiery darts of the wicked. Their darts are Satans poisoned tentations, wounding our conscience and inflaming our lusts to sinne: they must first be repelled, and himselfe resisted stedfastly in the faith. And if they have pierced, faith must coole the burning inflamation which they have made, by applying the precious balme of Christs blood, the mortall wounds of our euill conscience, inflicted by that evillone, euill in himselfe, euill to himselfe, euill vnto others and prouoking others ynto cuill.

Andtake the helmet of saluation, which is nothing else but our hope, whereby assuredly we expect, after our combat is finished, the promised garland of everlasting happinesse. For our light affection which is but for a moment causeth unto us a farre more excellent and an eternal weight of glory.

The fword of the spirit which is the word of God, This

The armour of God against the Divell. Sincere profession.

True fanctificati-

Preparation for trials,

Ro.10.10

1.Pet.3.19

Faith must repell as a shield and quench as a water Satans first darts.

Ephe. 6 16
1. Pet. 5.9
Ephe. 4 27
Mat 6, 13 ch 13.38
10.8.44

Hope of glory. Epbe. 6.17 70.8.24 1. Thef. 5.8 3. Cor. 4.17

The word,

Praiers Ephere,18

Watching,
Mas.26.1.Pet.4
7.1.Pet.5.8
Colof.4.12
2.Tbef 2.17
1.Pet 5.10
1.Tbef.3.1?
Preferuatives a.
gainst the worlds
entifements by
prosperity,
1.10.5.19
Mat 6.24
1.10.2.15

Jâ.4.4 Mar. 8.36 Pla.75 8 Or by aduerlity.

1.Pel.5.9 14.5.13 Mai.5.410 is our weapon, both defensive and offensive: It doth serve vs against Satans blinding illusions, and seducing errors, it detecteth his transformations, and protecteth from his roaring violence. It is a fit instrument to repell the force of all his tentations: but we must learne in Gods schoole for our best advantage, to vie it skilfully, least he make it like the sword of Goliah to kill our selves.

And pray alwaies with all manner of praier & supplication in the spirit. That as Moses to yned praier with lossahs sword, against the Amalakites, so we are to lift vp our hands and hearts to God for obtaining of victory.

And watch least we enter into tentations, and implore others, to strine alwaies for vs in praiers that we may standperfect and full in all the will of God. And be established in every word and good worke, and that God may

both perfect confirme and strengthen vs.

Listen not to the worlds syren songs, consider that although in her fairest shew she belike the paradice of God, yet in the end she shall be found nothing but the Sodome of finne, for it lieth wholly in wickedneffe It is impossible to serve God and this Mammon If any man lone the world the love of the father is not in him: The amity of the world is the enemity of God. In the end it will proue a Dalila to Sampson: And what will it profit vs to win the wholeworld, if weloofe our owne foule. VVhen we have drunke of the cup of worldly vanities, we must drinke of the cup of Gods wrath. But if the world cease to deceive with her pleafant shaddowes, she will not faile to frowne when she fauneth not, & with advertity; affright, yet we must know that the same afflictions are accomplished in many others which are in the world. Wher. fore is any afflicted? let him pray: confidering that Blefsed are they that mourne, for they shall be comforted, And blessed are they which suffer persecution for righteonsmesse Take for theirs is the kingdome of heanen.

If thy flesh tempt thee to fall, beat it downe, bring it

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to subjection, and disable it by sasting, watchfulnesse, praier, and withdrawing from it the tewal of pleasures & delights. Abstaine from stelle the light against the soule. Detrand it of all the cutward occasions and opportunities of sinne, abstaine from all the inducements, formes and appearances of entil! : put thy suggesting tentations out of hope of all entertainement. Sutters are drawned on by an easier epulse. Give sinne a perceptory answer, let all suggestions finde thee resolutes resist and restraine sinne by reason and religion, seeke thy power not out of nature, but out of Christianity. Let thy second nativity crosse the first, invite thy selfe to the awe of God, and exercise of true mortification.

If these former considerations will not bridle thee from thy fall, there restet nothing, but that either God by his corrections must awake and restraine thee, as it were with a hedge of thornes, and draw thee to himselse with the ropes of Adam, and with some secretoperation of grace, that thou maiest say, it is good forme O Lord that thou hast afflicted me, that I may learne thy statutes: or else he shall overtake thee in thy fall when he shall come. In staming sire rendring vengeance unto them chat doe not know God, and which obey not unto the gospel of our Lord Iesus Christ which shall be punished with enertasting perdition from the presence of the Lord, and from the glory of his power.

Preservatives agair ft the intife, ments of the field

1,Thef.5.22

Gods correctiós

Pfal 119:

His iudgements

#### CHAP. XIIII.

# The gangrene of herefie.

2. Tim. 2. 17. Whose word shall fret as a gan. grene.

Why called herefie.

Hier in Epift.ad Gallat. & babet. 23.24.9.30

Foure things in herefie.

Augu con manick & bab.24:9.3.qui in eccli



Erefie (a'mir) is as much as an option, or election, abinipa; that fignifieth to make choife. This was once a laudable word amongeftthe Philosophers, and was taken for a right forme oflearning, faction, fludy, or course of life, which the La-

tines call Setta a Sett. Now it is a word of contempt, and the name bereticke is a word of great difgrace : it is taken for one that goeth a stray from found and wholefome doctrine, and continueth stubbournely, in his opinion, nothing regarding to contemne the approved trueth, and peace of the Church.

Foure things doe concurre to make vp a compleate hereticke, First error in the truth, whether it be concerning the head Christ, or his body the Church, or else those necessary things that belong either to the head or the body, more or leffe. Secondly conniction by the Church out of the scriptures. Thirdly contumacie; Qui sua pestifera, & mortifera dogmata emendare nolunt. sed defendere perfistunt, haretici funt. They that will not amend their pestilent and deadly opinions, but will infift to defend them, are heretickes. Fourthly, hereto is

oft times conjoined propagation in spreading their opinions abroade. Et ideo magistri erroris existant quia veritatis discipuli non fuerant. They become the maisters and teachers of errour, because they were not disciples of the trueth.

There is a great difference betwixt the hereticke and him that beleeueth his herefie; for if of fimplicity and facility of heart, being illuded by heretickes, he doeth without obstinacy, yeeld vnto the error, and being admonished thereof, contends not, but giveth place, and repenteth he is not to be called an hereticke,

There is also a difference betwixt the hereticke and the Schismaticke: For a Schismaticke doth seperate himselfe from the vnity, peace and body of the Church, whether he doeth the same, Errore mentis fen vitio voluntatis, and that in respect of life, order or discipline. Hareticus impingit in veritatem : Scismaticus in charitatem, & idem plerumque, in vtramque, itavt hereticus & Schismaticus sit simul. An bereticke offendeth against the verity, the Schismaticke against charity, and oft times one and the felfe fame man offendeth against them both, and so is both an beretieke and Schifmaticke,

Herefie is a most deadly, and contagious disease, as it was faid of the Manichaans was panyaum norme Manicheorum harest infecti, being sicke of the Manichaans herefie. It is most truely called by the Apostle j'aspara alluding to a Gangrene in the body, which is a mortification of the place affected, & proceedeth of the want of gangrene. the vitall heate and spirit, being either repelled, or kept from the place, by bonds, contusion, or obstruction, or effe choaked or extinguished by abundance of humours, inflamations, obstructions, stopt of naturall perspirations, piercing could, or else by a venemous quality. Euen so the hereticke malicioufly rejecteth grace, God iuftly withhouldeth it from him, and what he hath inherent of common fond imaginations, violent affections, a frosen heart in sinnes dregs, and the Dinell iniect-

Lec.pap. co. hab. 24 9.3.quid autem

Herericke and herefic holder. differ. August li.de vtil. cred.c.x

Hereticke and (chi matick differ

Herefy a a difeafe Cbry In & pift.ad Corin.15.

2.Tim. 2 17 Why called a

ed ve-

ed venome choaketh, and extinguisheth his inherent common light and vulgar graces, so that he becommeth wholy gangrenate, and in his diuclish and maliciously conceived opinions against the most divine truth, he becommeth most postonable and obstinate.

How it frets.

This gangrene is said to fret or spread ( munich) that is spreading and creeping, by eating up and consuming the parts about. Like unto those vices that are called ( munich) vicera depascentia. So heresie is of a spreading nature, and insective to the whole person and body of the Church, like unto posson, leaven or fire vires acquirit cundo.

Plinius & Diefe.

#### Part affected.

Minde &: 2.The 2.11.1.Tim. 4.1.2&1.6&47 & 6.4 2.Tim,4.16.23 & This Gangrene rooteth it felfe into the minde for filrongly and strangely deluded, it spreadeth the similar rootes through the heart, conscience, and affections. It springeth up through the body by vaine iangling, prophane fables, logomachies soolish and unlearned questions and hypocriticall lies, it becommethed in the soul men.

#### Caufes.

God permitteth herefies to be. To punish the wicked. 2.Tbef.2,10,11.12 IT falleth out by Gods speciall providence, that here fie should be, whereby partly he punishern the bigane contempt of the word, and some other secret sinnes, because they received not the lone of the trueth; that they might be sauch. God doeth send men strong delusion; that they should be seen lies.

And

And partly for the triall of his owne, for there must be heresies even among you, that they which are approved among you, might be knowne. And the Lordyour God proneth you to know whether ye love the Lordyour God, with allyour heart, and with allyour soules. Ad hoc igitur harefes sont, wi sides habends tentationem, haberet etiam probationem. For this purpose heresies are, that faith having tentation might have also probation.

God turneth the evill of herefie, to the weale of his Church: For through occasion thereof, the scriptures are the more diligently serched. Improbatio haveticorum fecit imminere quid ecclesia sentiat, & quid habet sana dostrina. The condemning of the heretickes hath made that to appeare, that the Church thinkes, and what trueth wholesome dostrine hath. The fallhood of herefies, and light of the trueth (as two opposed contraries) doe mutually argue other, the herefie appeareth the viler, because of the verity, and the trueth the clearer, because of the opposed herefie: the one becommeth the more hated, and the other the more loued: harefes describentur ve enitentur, non autem vt suscipiantur, herefies are described, that they might be eschewed, and not received.

The God of this world, blindeth the mindes of the infidell herctickes. That the light of the glorious gospell of Christ, which is the image of God, should not shine vnto them. That Arch apost at hercticke, which is an adversary, and exalteth himselfe against al that is called God, or that is worshipped so that he doeth sit as God in the temple of God, shewing himselfe that he is God, hath his comming by the effectuall working of Satan with all power and signes, and lying woulders, and in all deceiveablenesse of varighteous nessee among them that perish.

The predominion of selfeloue in mens hearts, too far affecting themselves, descontanted with their present estate, and swelling with the great defire of temporall commodities, but chiefely of glory and dominion, bath

Totrie the Godly. 1-Cor.11,19 Deut,13 3

Tertulide prefe.

To cleare the truth.

August. lib.7. confell.c.19

Theod. Cyri. Epift.

Satan blindeth

2.Thef. 2.4.9.10

Selfeloue.
August.c.1.de.usi.
cred.
Pride-

infected

3 In.1.9

Beda,

Discontentment. Impatiency. Tertullian. Valentinus.

His gangrene:

Appollinarie and his errors.

Sherat 1.2 c.46

Confidence of wit.

Donarus and his herefies.
August.

infected many one, with this gangrene. As Diotrephes, which loued to have the preeminence in the Church, became deepe in herefie, and is called Herefiarcha superbus.

It is found by experience, that other raging passions of the minde, hath bred and watered the leede of herehe in the hearts of many. As Valentinus a Platonicke and Phythagorean philosopher, and professour of the trueth, a man of great wit and eloquence; expected confidently a Bishopricke, whereof when he saw himselfe frustrate by the preferment of a better. He began vpon indignation to erre from the marke, and became a plaine hereticke. He professed many diuelish opinions. As 20. Lones in the generation of the Gods : his two beginnings of all things, as &worthe father. oit the mother. That Christs body was not a very body, but a celestiall and spirituall body and was borne, not of the virgin, but by the virgin. That faith was naturall; that workes descrued, and finally denied the resurrection, from whom did proceede the heretickes called Valentiniani.

Apollinaris a presbiter, being excommunicated by George Bishop of Laodicea, was so inflamed with passion and confidence of wit, that presently he embraced, and deuised new heresies. He affirmed that Christs body and slesh was woo common section fed non receive that it was quickned and nurished, and had not a reasonable soule, but in place the scot was his Deity from whom sprang the heretickes called Apolinarista.

Donatus when he saw Cacilianus preferred before him vnto the Bishopricke of Carthage, seperate himselfe from the communion of the Church and become first a Schismaticke, alleadging that the true Church should have perfect and angelicall sanctity: and that the force of the sacraments depended ypon the dignity, and sanctitie of the minister, with many moe from whom flowed the Donatists.

Marcion a whoremonger, being excommunicated by

by his father (a godly Bishop.) Hee quarrelled the Churches seucrity, and began therewithall to oppugne the verity, and embraced the whole herefie of Cordo his maister. He prosessed two Gods, and that Christs humanity was but phantasticke, that his body was not of the virgins substance. That he suffered onely for vs by a kinde of delusion; and turned all the doctrine of Christ vnto a tragicall sable, alleadging al was but appearance, wherfore his followers were called alloward. He affirmed also that the mater of the world was coeternall with God. He denied the resurrection, and did holde that the soules of the reprobate should be faued: He defended the soules was also the foules from one body to another. And the repetition of baptisme, how oft any did fall in sinne.

Arisu who because that Alexander was preserved before him into the Bishopricke, was so impatient of his repulse, and instanced with emulation, that he began his spreading gangrene, auouching plainely that Christ was not God, nor coeternall to the father: and was several a creature made of nothing, whereupon came the great and long disputation about was and was are for the Arians held that Christ was like God in substance, but not one with him in substance. Thus at length may appeare how inflamed passions, earthly minded men swelling with pride, consident in learning fretting with enuie, and corrupted with conetous fres, ambition and contention, hath kindled up the first seedes and rootes of this gangrene.

Heresie ost times is the cause of heresie: the gangrene thereof is contagious. Secundou the disciple of Valentinius more wittle then his maister, retained his heriticall opinions, but somethings hee changed, some other things with strange words he obscured, and somethings he added. His maister called Lona, affects and ideas of Gods minde, but he said, there were Essenses subsistant by themselves, and affirmed saluation to come by

Arius and his heresies.

Conclusion,

Herefie the cause of herefie.

August

the

Epiphenius

the knowledge of the *Loneas*. Ebion called infily who infected by mans herefies, became a compound hereticke. He did holde all at once, the Samaritanes abomination, the Iewes name, the Nazareans opinion, the Cerinthians forme, the Carpocratians improbitie, and the Christians profession.

The crafty shifts

Hestitickes have their owne diverticles, under the which they lurke, and by the which they deceive, they are the fewell of their gangrene, strongly confirming themselves into their complacencie and madnesse.

Reason.

As 1. Reason whereby they thinke that all is duine verity that is agreeable to reason, and what soener is not consonant to the light of nature: they make themselues and the world thinke to be but folly, wherein they are much illuded, and doe proue great sooles.

1,007.2.14

2. Philosophy when they obstinately make profession of and so with present science fally so called, and goe about to spoile through Philosophy and vaine deceit. Science or Philosophy is good in it selfe, but if it abide not within its owne bounds (but becommeth a presumptuous maide like Agar vsurping aboue Sara) medling too much in divinity. It bringeth in many ab-

Philosophy 1.Tim.6 20 Coloss.2.8

furdities vpon diuine verities.

Tereu.lib.de presc.

Hereby the Valentinian Lones and Idea were brought in from Plato. The soules death from Epicurus. The denial of the resurrection from the whole schooles of Philosophie. The water that adæquates God from Zenon: the first God from Heraclitus, and wingle was the passing of soules from body to body, from Pythagoras. Quid vero atkenis cum Hierosolimis? quid Academia & Ecclesia? viderint, qui stoicum & Platonicum, & Dialesticum Christianis praferunt: what hath Athens to do with Ierusalem? or the Academians with the Churchi Let them consider this, that prefer the stoike and Platonike and Dialesticke to Christians. The great mixture of Philosophie with divinity made Origines deprave the

(crip-

scripture in many places. This made the Apostle to write so much against the wisdome of the Grecian, of the world and of the Princes of the world, and to reject in all his preachings the intising speech of mans wisdome, and alwaies simply to speake the wisdome of God in a mistery, for the wisdome of this world is sooishnesse with God, for it is written, hee catcheth the wise in their owne foolishnesse.

1.Cor.122 & 2, 4 5,6,7,8 1.Cor.3,1,9

3. Traditions of antecessors, commended by antiquity, is an heriticall refuge: not considering that antiquity is onely good when it is of good things (for sinne is not the better because it is aunciet) & is not to be so far commended, except it be Antiquissima: But the trueth is most auncient, and before all kinde of error and herefie In the antiquity of traditions nothing is to be regarded, but that which is agreeable to the Scriptures. As Angustine saith of Cyprian. Ego Cypriani autoritate non teneor quia literas Cypriani non vet Canonicas habeo, sed eas ex Canonicis considero: I am not bound to Cyprians authority, because I esteeme not Cyprians letters as canonicall, but consider them out of the canonicall scriptures.

Traditions

August. Chrefe. Gram. La. c. 32

Inspiration.

4. Enthysiasmi or secret inspirations and renelations, whereby they themselves are illuded, and others by them deluded. Montanus the hereticke was so bewitched with his two adulteresses Prises and Maximilla, that what soeuer they dreamed, imagined, or did thinke of things to come: that, he affirmed to be divine renelations, and preserved them to the written word.

The blinde vani ty of mans heart, 3.Tim.3.\$.6

Epbe. 4.14

The natural rebellion, blindnesseand vanity of mans heart, is the most necre and conjunct cause of this gangrene, when man contenteth himselfe with the shew of godlinesse and denieth the power thereof. Professing he knoweth God, but by works he denieth him, and is abominable and disobedient and unto every good worke reprobate, wavering and caried about with every winde of dostrine by the deceit of men, and with crastinesse, whereby they lie in waite

AH.8. 13.11.23

wait to deceine: And delighting to be deceived and deceiue others in al deceineablenes of vnrighteon (nes, which iustly descrued strong delusion that they should beleeve lies. Herein Simon Magus exceeded, who beleened was baptised, continued with Philip and wondered at the miracles, but still continued in his herefie, and had neither part nor fellow (hip in the businesse, and grace of true do-Etrine, because his heart was not right in the fight of God, but full of hypocrifie. He was in the gall of bitternes, and full of malice, and in the bond of iniquity, but specially of witchcraft and herefie.

#### Signes and Syptomes.

The qualities of an hereticke.

2. Pet. 3.3 Ind. 18 I. Tim 4.12 Hierom. 2.Tim. 4.4 2. Pet. 2 2 Tim.3.2 Tat.3.9

3.Pd 3 ad 19

TErefie is like the Ape, because it counterfeits the gesture of picty, like the foxe in fainednesse, the Dragon in cruelty, and the Serpent in Subtilty. An hereticke loueth not the trueth, he is strongly deluded, beleeueth lies, and hath pleasure in vnrighteousnesse. He is a mocker of the trueth, he speaketh lies through hypocrifie, and hath his conscience cautifised, haretici omnes funt hypocrita. He is given to fables, vnftable, prefumptuous of mercy, confident in his knowledge and opinion loaded with a burden of finnes. As with pride, couetousneffe, enuy, contention and like : he is full of brawlings, he walketh after the flesh in the lusts of vncleanenesse, bold and stands in his owne conceit, having a heart exercised with conerousnesse, louing Balams wages of vnrighteousnesse. A well without water : a cloude caried about with a tempest speaking swelling words of vanity, promifing liberty, and is himselfe the servant of corruption.

Herefie is like the viper preffing to flay the mother Church It is chaffe among the good corne : it is a con-

tagious

tagious leprofie, a poisonable venome, a desperate shipwracke of his owne faith, and of the faith of others; and a most turbulent tempest. His heresie doth a free like a Canker h deceiving others, and e privally bringeth in mo damnable heresies d with fained words, selling simple people, like cattell in a faire, e speaking perverse things to draw Disciples after them, a grieuous wolfe not sparing the slocke: speaking euill of them that are in dignitie, and of those things which he knoweth not, delighting himselse in his deceivings, beguiling vustable soules.

The hereticall gangrene, it is contrary to the scriptures euicted by the truth, it hath contumacie ioined to the error, and alwaies is bent to propogat it selfe, till it goe out of bounds, both in matter and amongst persons.

Non est finis erroris.

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Simon Mag w who affirmed himselfe to be Christ, and by witchcraft bewitched the people of Samaria, affirming himselfe to be some great man; to whom they gaue head from the least to the greatest: faying; This man is the great p wer of God : His gangrene spread amongst all the Simonians vnto Menander, who professed that he was fent Ab invisibilibus, to be a Saujour to man. Menanders herefie spread amongst all the Menandrians voto Saturninius, who was against the Trinitie; and held that the world was made not by God: but by fome Angels : and that the true Saujour was incorporall, and visible onely purasine. He denied the resurrection of the flesh, Saturninim his gangrene spread amongst all the Saturninian herctickes; and through all Egyptalmolt, vnto Basilides, who til professed his grand fathers, Sum mam virtulem, against the Trinitie: This his highest power he called barbaroufly Abraxas, which in greeke letters amounts to the number 365. affirming that there was fo many heavens. He denied Christs passion and the refurrection of our bodies; and affirmed that Christ had a transfigurate body, and not a reall body His herefie **fpread** 

\* Tim.2.17. Matb.24,24. \* 2.Pet.2.1. \* 2.Pet.2.2. Ali.02.29. 30.

Herefie fretteth

Senec.

The fretting of the Simonian Gangrene ouer al the Simonians.

Enfeb.1.4.6.7.

Menandrians.

Saturninians.

filidians.
Carpocratians
Gnofticks.

The fretting of the Valentinian Gangrene. And of the Arian gangrene.

A comparison betwixt the bo. dily & spirituall gangrene,

Coloff.2.18. 1.Cor.8.1. 2.Cor.12.20.

2. Cor,11.1344,15

spread amongst all the Basildian heretickes, vnto Carpoerates, the Disciples of all their Saturninians, Basildians, and Carpocratians, were thereafter all called under one arrogated name Gnostics, because of their supposed excellent knowledge.

Againe from the most pestilent gangrene of Valentinew his vile herefies did spread to his disciples, Secundus Prolomem Heracleon Marcus, Colarbafus and Baffus, and from Ariss his Arian gangrene spread over all the Orient, and this day the Turkes are most obstinat in their greatherelie of Arianisme, denying Christs divinitie: the Orient infected the Occident; So that iuftly it is faid of herefie, that it doth fret ( mun ogu ) and by the creeping nature, and multiplying power it appeareth very well in its owne proper colours : For as in the bodilie gangrene the colour fadeth, and doth grow blackish, the part groweth tumide and cadauerous, wherein there is neither pulse, dolor, nor sense, although it were pierced neuer fo deepely : So likewise in the spirituall gangrene, the partie affected loofeth his faire colour of profeffion, he becommeth tumide ; Adnancing bimfelfe in those things which be never fam, rashly puffed up with his frelbly minde. His knowledge inflameth him, he is paft feeling, no law, no threatning, no reason, no crosse, will make him fensible. Such men are deceitfull workers, and transformethemselves into the Apostles of Christ : and no maruell, for Satan himselfe is transformed into an Angel of light : Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteoufneffe, who fo and shall be according to their works,

Prognofickes

#### Prognosticks:

The Gangrenate hereticke in the beginning of his maladie, is under some hope to be remedied: specially if he be a chosen child; but if it be inueterat, it is most hardly helped. Heresie doth more harmethen persecution, and this gangrene killeth more then the sword doth. It finareth unto perdition many thousand soules, under the colour of sanctitie and verity, and stirreth up great intestine sedition in the Church: which is worse then warre. Herein Satan getteth his haruest, having the doctrine of the person, & natures of Christ oppugned in the Orient, to the Meridian under Mahometisma, & the doctrine of his merits peruerted in the Occident under papisme.

But the enil men and deceivers shall waxe worse and worse, deceiving and being deceived, which once were with vs, and amongst vs, yet (oh to be lamented). They went out from vs, but they were not of vs: for if they had been of vs. they would have continued with vs. But this commet to passe, that it might appeare, that they are not all of vs.

The visible judgement of God hath fearefully fallen vpon heretickes, Montanus with his two harlots desperately hanged themselves. Cerinthus was strucken from aboue: and so was Amastasius Imp. I. punished, Arius had all his intestines burst forth on the stoole: and so become of Anastasius I 1. Olympius who publikely detested the Trinitie, was strucken with three lightnings, whereby his body was all burned. Valens Imp. was burned in a cottage: and Iulian the Apostar, a most violent enemie, and Arian hereticke, being wounded to the death; he did cast a handfull of his blood toward the hea-

The case of an

The cuils of herefice

3.Tim.3.13. Hererickes waxs eth worfe and worfe. 1.Iv.s.19.

Eufeb.l.5.6.16.
Eufeb.l.4.c.14.
H:Bo.Trip.l.2.c.
10.
Plat.w.m. vita.as
maß.11.
Platin.f. 44.

#### The plague of discontentment,

part Hift.1,6

Gal.5 21. 3.Pet, 2, 3, 12-13

Tit. 3.110 3.Pet. 2 17. 2,740.3,8.9 uen : crying at the last breath. Vicifitandem Galilae,vi-

cifti.

And they which doe such things , shall not inherit the kingdome of God, whose sudgement long since resteth not, and their damnation fleepeth not: made to be taken and destroied, and shall perish through their owne corruption, they shall receive the mages of varighteousnesse. And are airmenrasprou damned of themselves, to whom the blacke darknesse is reserved for ever : Men of corrupt minds, reprobate concerning the faith: But they shall prevaile no longer for their madnes shall be evident to all men.

#### Curations and remedies.

Triall. 1, lob 4.1

2,Tim:3,16

Shunning, 2.10b.10.11

Ro.16,17

Hefirsthing is to trie the gangrene, according to I to the counsell of S. Iohn. Dearely beloned beleene not enery fpirit, but trie the spirit, whether they are of God: for many false Prophets are gone out into the world. There is no fitter way to trie it rightly, then by the fcriptures. For the whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteoufneffe. And albeit heritickes vie or rather abufe the holy scripture, for their defence : mutilating and detorting the fame to their bad intentions , yet by that onely one, found constant and perpetuall scriptural trueth, they are most easily convicted and driven from their holdes.

Here is great wisdome to be vsed, for first they must not be Receined to house, neither to be bidden God fpeed : for he that biddeth them God speed, is partaker of their enil! deeds. Marke them diligently which cause dinision, and offences contrary to the doctrine which ye have learned, and aword them, that being ashamed of themselves, they may be brought to some consideration of their error; Fram

& malitia hariticorem, vel dolenda est, tanquam hominum : vel canenda, tanquam hareticorum vel irridenda, tanquam imperitorum, & superborum The deceit and malice of heretickes is either to be lamented, as they are men, or to be eschewed, as they are heretickes; or to be scorned, as they are ignorant and proud, and no further to acknow ledge them. But as Policarpus faid to Marcion the here-

ticke. Agnosco te primogenium Satana.

And because they are not moved with the veritieit felfe, neither with any true zeale, to lay hold ypon fuch had opinions; but onely with some worldly, fleshly, and finfull paffionate respects, and naturall blinded imagina tions, which are in place of grounds, and fewell for their gangrene, they would first be driven from their forcresles, and feminaries, before they be delt with in any herericall point. As for example, their felfe loue, madneffe of minde in general!, passions of minde, couetousnesse, ambiti in, discontentment, indignation, confidence, and complacencie of wit, their cauterized conscience, and hypocrifie; would be first helped, and cured : according as they all, or some of them have predominion over them, otherwaies it shal be most hard to stop the streame before the fountaine be dried vp : or to cure the gangrene, before the feeding humors be emptied, and euacuated.

Their cacochymicke heart being purged of all humerall passions, and the badiuice that doth flow voto the part affected, being removed, diverted, or repelled. It is fittest after this precedent preparation to meddle with the gangrene it felfe:and with that wanners did assalsa Wholsome and healing doctrine, that more then a sharpe two edged sword, that is lively and mighty in operation, and entereth therow. Make many incisions of euident conuictions, that they may cut the gangrene deepely, now, and then, fomenting, and washing the part affected, with warme luxines of influctions, exhortations, and louing aumonitions, that the impacted groffe error,

Anguff.cont. At

Euleb.l:4.eccle. biftor.c.14

Purge their pal. Gons,

Conuince by the word.

I Tim.I 10 1.7 im 1.3 H.b.4 13

2. Tim 2.25

Excommunica-

Tim.3.10.11.

Hyeron.

August.

The Magistrates

1 King 18.40.
2 King 10,2425.
1, Tim. 2.2
Deut. 13.6.9.17
Leut. 24.14.
Exod 32.35.
22.Chro.15 13
43.King 33.6.
42.46.11.12.
Daniel 3 11.

may be attenuat: applying the most sharpe Egyptiacke of threatnings, & comminations, to corrode, and exficat the hereticall putresaction: this would be done oft and divers times, Cum repetito process, vntill the gangrene be consumed, and the good, and lively sleshly heart appeare.

But if it yeeld not to their remedies. As Hippocrates precept is: qua ferro non curantur, ignis curat. First the censures of the Church must be vied, and that by them that have authoritie: After once or twise admonition the hereticke is to be reiested, knowing that he that is such, is peruerted, and sinneth, being damned of his owne selfe, As Paul did with Hymeneus; whom he delinered unto Satan, that he might learne not to blaspheme. Resecanda sunt putrida carnes, & scabiosa ouis ab outli repetienda est, ne tota domus & pecora ardeant. Arrius in Alexandria, una scintilla suit. sed qua non statim oppressus est: totum orbem eius slamma populuta est.

If the hereticke contemne the sentence of the Church and doth continue in his peruerse opinion to peruert others. The Magistrate must lay hold on him, who hath power both ouer Schissmatickes as they are the authors of scissme; and perturbers of the ecclesiasticke and politicke estate to bridle and correct them: as also ouer heretickes, specially ouer those that have sprung out of the bosome of that Church, to punish such not so much as they are convicted of error, or contumacie in the defending of the same: but chiefly because they propagat their gangrene, privately or publickely, to the subversion of others, and perturbation of the publicke ordour.

Elijah supplying the place of the Magistrate, caused to slay the Prophets of Baal: So did Iehu with Baals Priests: For Kings are appointed of God that we may lead a quiet and a peaceable life, in all godlines and honesty. This is allowed as may be seene by the example of Moses, of Asa: the King, of Islant, of Na.

buchad.

buchadnezzer, of Peter who killed Ananias and Saphira for their hypocrifie and impudent lies : of which fort their is no greater then herefie, of hPaul who punished Elimas the sorcerer with blindnesse, for peruerting the waies of the Lord, of i Constantine, his decree against the Arians. And likewise of Valenti Gnian, rati an, Theodosius, Martian, Instinian the Emperors.

8.Ad.5.5. h Ad. 13.11. Eccle. Hift 1,8 18. apud-Niceph Nicepber 1. 184. d'in Cod de bares e Manich.

#### CHAP. X V.

# The plague of discontentment.

1. Kings 8. 38. When every one shall know the plaque in his owne heart.

He minde should study to attaine to that Contentment. happy cace, wherein it may freely enioy it felfe at all occasions with found contentment and peaceable euennesse. It should be like a paire of ballances, whose scales

beame and tongue, not onely doe fway all one way:but rather keepe a very equall and staied course, neither in Prosperity to be mounted too much with loftines, and lightnes of mind, with complacency, or too great ioy : Nor yet deiected too farre, when our defires and delights are croffed, if it be a little agit at or vpon a fudden maftered, it should resoludely returne to it selfe againe, neither should it alwaies travell for ease, and that it have neuer occasion to be shaken, but rather it should endeauour to make it selse firme and strong against all that may affault it by depreffing it, or casting it vp. This is

King. 8 3 8.

Discontentment

Iud.13.

Sam.25.3 1. 1.Sam.12.2.

Eccle. 1.14 & 5.

one of the special points of the Soules integrity and

The contrary whereof is this Plague of discontentment: It is an epidenicall plague and vinuerial, a most heavy calamity over all, and spareth not to terment the wealthiest and highest; and to gnaw the hearts of greatest Princes. How many thousands doth it every day affaile, making their lives invision emiserable. 2. Their death more sudden and cursed, and their soules (which is worst of all) most damned; it is a storme causing many one to make shipwrack: An intestine battell, banishing all peace. A Timbation griefe, and offence of mind: an enemy to that enemnes of mind. It is a bitternesse of the heart, bitterer then the wormewood and the gall: It is a vexation of the spirit: and this is that Darkenesse of the hart that is accompanied with much griefe, forrow, and anger.

#### Part affected.

Hart,

Minde

Affections\*

The heart or wil is here chiefly affe ded, when either it is frustrate of the entoined or desired good, whethe it be good in it selfe, or in appearance: or else when it is anoied with the present or imminent euill, whether it be an euill in it selfe, or in appearance. Sometimes the heart will be under a peremptory discontentment: sometimes againe under a hesitation and suspence. And because there is a reciprocation betwirt the heart and the minde: the minde sist informing the will, the will thereafter forcing the minde with anxietie to meditate and deliberate upon the hearts griefe. It so fallesh forth that as well minde, as also the hearts affections are grienously tormented with this plague.

Carfes

#### Caules.

The prosperitie of the wicked made David to fret. As he doth conf fle of himselfe. Certainely mine heart was vexed and I was pricked in my reines: 50 foolish was I and ignorant, I mas a beaft before thee: Thus faid the Prophet. Wherefore doth the way of the wicked prosper? why are all they in welth that rebelliously transgresse? And lob making mention of the infolencie of the wicked, complaining that God doth not charge them with folly. This griefe befalleth specially to the godiy; but it doth not continue for they run to the word for instruction and remedie hereof.

When we prefume too much of our felues, and our gif s, vndergoing too heavy burthens of affaires, with fuch voknown and inconfiderate weakeneffe, in the end we are forced to grow under the weight, and vtter dit contented complaints. And having too many peremptory defignes, defires, plots, and hopes, neuer looking to that ouerruling providence, which in all events should be respected and regerenced. If any thing fall out otherwaies then we deuised or defired, we beginne to complaine and exclaime.

When the worst of euils that may befall our best goods, are not premeditate: but the best in every thing foolishly expected. It maketh men to be surprized on a saddentie; that the storme arising before that the mind be made strong, to meete with the forest tempest, breedeth many vilooked for tiranizing griefes of the mind; As appeared in Iob, who discontentedly complaineth that when he looked for good enill came unto him. And in the people of I freel who looked for peace, when euil! come vpon them.

The prosperity of the wicked. Pfs673.21,22

7er.12.1

105 24.12

Presumption of too much ftregth and too peremp. tory defignes. £ xod,18,17.18

2 King.6.11

Eails not preme. dicate.

116 30.26 1:4159.9 1ere. 8,15

## The plague of discontentment,

Our mindes too farre let on the euils and duer ted from our prefent good,

Vnsit company: Pro 22;24 & 26, 19. Icre,9.4,

Pre. 13 20.

Vanities.

Surfet of profpe.

Senec.

1.Tim.6.90

Counting the er

We make no vse of the worst of enery accident, we fight more with our selues, then with our enils; we can not subordinate our lightest enils to our great good: that the one may ecclipte the other. We fix our eyes too much on our enils, and too little on our good: like little children who for the losse of one pupper, or little bable, doe cast all their best things away in a rage: we suffer the occasion of smaller griefes to furnish vs, a raging sea of disquietnesse, and to chooke many present both temporall and dinine contentments, which otherwaies we might enioy.

When we doe affociate our selues with companions that are passionate and peruerse, or vnsit for our humor and errands; by whose presence we pine our minds, to dissemble our infirmities, we cannot but acquire to our selues much dissemper of minde; and so much the more, when we take our selues to such company, who hath an antipathy with vs, or are soolish; for a companion of sooles

Shall be afflitted.

If we seeke after superfluous vanities, and wander from an honest and simple trueth; hunting after pompe, and grounding our designes upon vulgar opinions, not looking to that which is most necessary; but to that which fantase affordeth: wee must needes distract our minds with much distresse.

Men that are confident in prosperity, ouerioying and ouerlouing their smiling fortune, are so transported that in their lostinesse they know not what to doe. They suffer their minds to bee troubled with the surfets of aboutdance; magni laboris est ferre prosperitate segete nimia sternit obertas sie immoderata scalicitas rumpit. They cast their wits abroade, and laie their minde open to be encombred, and disquieted with a thousand trisses, beside the often and too plentifull vsing and enjoying of one thing that engendereth saciety (sature alwaies affecting variety) tediousnesses and a loathsome life.

There are many that cannot judge rightly of their

Present estate: but are either comparing it with the better estate of others, or esse sufferesh their minds to be higher then their owne low estate. They thinke themfelues incompleat, if any excel them in any thing; as if all things did beseeme them onely; and so looking vpon themselues, and vpon others they can neuer be at rest in their owne bosome.

e

Some disquiets themselves with imagined wrongs, taking every thing too farre in heart, they can take nothing in good part; nor expone things for the best: By a suspicious humor they misinterprete every thing intended spoken or done, as most offensive to themselves. They imagine themselves to be shipbroken, at every dreamed blast, searing alwaies a mountaine of misery to come from every moate, or else stirring up their inflamed mindes, to make warre for every trifle.

Many are mastered with a prejudicial conceit, thinking others doe sit in their light, and that the sinne of others ecclipseth their candle, and that they can neither rise stand nor goe forward, because others are in their way: they dreame the fortune of others prejudgeth their vnhappy welfare. Thus Cain was discontented with Abel. Esau with his brother, and Laban with I acob.

Croffes, disquiets, whither they be reall or in conceit present or seared, much astonishing, and beating downe the weake minde, and bringing it to much disquietnes yea, often times to rage and despaire: but so much the more when the poore minde is besotted with vulgar, misconceited opinions of aduersitie: and false estimation of things in their outward appearance.

Sundry times it falleth forth that where there is no euident cause of griese: and in the very freedome of all externall euils; yet some will be tormented with millions of imaginary discontentments, forging and faining out of their owne thoughts, molestations to their owne mindes. This ariseth upon the melancholious distemper of the braine: the soulenesse of the organe solishly better then their owne.

Taking all things in cuill part.

A preiudiciall

Gen.4.37. 6 31

Croffes reall-

Croffes imagina.

Sinne,

lishly distracting the functions.

But there is nothing that bringeth greater disquietnesse to the minde, then sinne, that Enimitie against God and our selves. It beginneth with some false contentment, but endeth with too much more true discontent. ment, filent with feeming truce, fmoothly fmiling at the first, yet afterward it becommeth a turbulent execucioner of deferued vengeance, within and without, furnishing troubes of furies, to fet the whole soule on fire, which for a time the finner may shift, he cannot eschew, if custome of euill hath bred the sinners securitie, that still he can sleepe under the forest thunderclaps of crosfes, yet an vncouth blow will make the hardeft backe sensible at last, as long as sinne is within, the conscience will exclaime, whose intermission of ease engendreth more trouble: time helpeth all other things, it eggeth

That discontented Divell, content with nothing, but with all mens discontentment: Compasseth thewarth to and from, and goeth about like a rearing lion. Some he fnareth with too much eafe, some he taketh by too fore disquietnesse: If he keepe the hold as astrong man : all things are at peace for a time, to give the deeper wounds in the end. His purpose is alwayes to make a renting botwixt God and man, heaven & earth; Church and policie; man and man; and man and his owne minde. He is never content that God should posselle man , or man himselfe, like a mad dog he assayeth to bite every

one to dementat them like himfelfe.

Signes and Symptomes.

The viue chara Aer of a di conrented mind.

He discontented is d spleased with enerything, he doth censure all me, and all things, and where he

lac. th

Satan. Iob 1.7 lacketh grounds, he can deuisethem, to satisfie his discontented mind, he is content to suffer any griefe beside, as Zopirus the Persian was contented to suffeine the cutting of his nose, his eares, and his lips, to surther the enterprise of Lord Darius against proud Babilon. His liking and misliking is reasonable , and phantasticall: In weath he will exceed, his countenance will be cast downe; Hee maketh all things to saile more or lesse, whether it be so or not: He is sul of murmuring and grudgeth at every thing, he misliketh every benefit, because of some smaller desiciency, and apparant ensuing ill, and is discontent with every ones gifts, he give the every wrong the hardest construction, and nothing can slacken his rage but revenge.

He is a selfe louer, and yet is not pleased with himselfe. He will not spare bad remedies, to quench the
slame of his discontented minde, as Esan did with his
brother. He is so earnest ypon that which he wants, that
he cannot enjoy what he hath. He exalteth his minde
aboue his estate. He conceiveth so many hopes, that
when he seeth them turned to wind, he waits not how
to torment his owne minde. He is ever complaining
like a quarelous curre; chaunges are his desire, like a sick
man; who would ever be changing his bed, yet he neuer finds rest; for the cause of his griefe lieth not in his
bed, but in his bodie. He frets in his passions. His minde
is ever at rest. In his best case he is insolent, and in his
worst desperat.

The prosperity of better then himselse, is bitter to his heart: He is emulous of his owne brother, and enuleth the good fortune of his neerest in nature; he will sharpe his discontentment upon his best friends: he is not content with his owne present estate, neither with the doings of man nor of God. Satyres are his speach, and mutinies dis delight. His owne unhappinesse is not so grieuous to him; as the happinesse of others, the praise of others, pearceth his heart, he walloweth in

Herodos.

Gen.4.5 & 31.3.5

Gen 17-41

Gen. 17.44

Gen:37.2,10 & 38,14 Num.13,1.2 & 16,2.

Gemigs, s,5

1.Sam.8,6

preiu-

# The plague of discontentment,

prejudice, and hath vulgar opinions in account, as di-

# Prognofticks.

The case diverse,

One almost are exempted from this maladie, Nemo fua forte contentus, for even Marie the mother of Christ had her heart pearced with this sword. But the wicked are like the raging manes of the sea.

The ensuing e: uils. Gen. 27.41] a. Sam. 15 The greatest euils in the world doth proceede vpon discontentment. Esay wished his fathers sunerals to have his discontented minde revenged on his brother Iacob. Absalon not content with his owne estate, v-surpeth againh his father. Indus betraied his maister. Achieophell put desperate hands on himselfe. It subverts Churches, Nations, Citties, Kingdomes: It is the author of sects, schismes, discords, murther and an enemy to all religion: it will cause the vilest sussian put bloody hand on his most roial innocent soueraigne.

Case of curation.

It is more easily helped where grace giveth some contentment, but most hardly is it cured in a gracelesse heart: If either time hath given it grouth, or the object hath made a deeper impression, it is the more hardly remedied, it is speedily to be helped for feareit become invincible, and the furie of it breake forth in a worse e-will then it selfe.

Curation and remedies.

Fret nor at the faults or welfare of the wicked. Affict not thy felfe for other mens faults, neither fret with enuje at their estates, though they be ne-

uer

uer so prosperous: giue not place to thy grudging thoughts, considering that Gods providence disposeth all things most wisely. Enter thy selfe to be a scholler in Gods schoole, goe in to his Sanstuary; and there learne by his word, that he ordereth all things most instly. Call for the opening of thy eies, to consider thy owne heauchly estate, and thou shalt contemne all the vaine and prophane pompe of others. Learne to esteeme lightly of the misdemeanors of others, at the which neither grieue thy selfe with Heraclitus, nor in humanly make passime with Democritus: but either amend what thou canst, or patiently suffer, and wisely dissemble at that thou canst not helpe

Examine thy selfe, and make a proofe of thy sufficiency for thy calling, and burdens that thou takest on. And see that thou be able to execute thy charge; take no more on hand, then that thou finds thy selfe sufficient to performe. Auode all impossible, impertinent and idle businesses, for he that taketh much on himselfe, giveth fortune much power over himselfe. Walke not in great matters and hid from thee. Draw thy minde from too many outward things, home to it selfe: but herewithall be free of a base carlespesses, and be not slothfull

in thy necessary and honest adoes.

Confider that thou art a pilgrime in a dangerous place In thy failing on this glaffie fea, thinke thou maistimeet with afterme. Be neuer too much fixt on one estate, as to be impatient of a change; in thy way all accidents may touch thee for imagine therefor the worst in all things, foresee ill, and preuent it, or else learne to be strong against it when it commeth. As Anaxagorus when it was told him that his sonne was dead, answered contentedly, I knew well that he was mortall. He which in such fort maketh his premeditation of the worst, shall neuer say in the end, what euer doth chance I had not thought it.

Remember that we are all prisoners of fortune, either subject

Confider Gods
prouidence.
Plat. 73.17.0 c.
And thy owne
more happie and
heauenly effate.

Try thy firength and make thy burdens proportionall.

Premeditate euil

Count thy bur-

And with parience make vie ofit.

Make choile of thy familiars.

Walke in a fim ple truth.

fubiect to our selves, or to others, and bondslaues to a thousand discontentments. Mans life is a warfare and a bondage; al are prisoners, some in golden chaines, some Is iron chaines, some are slaves to poverty, some to riches, some to honour, and some to basenesse. Learne thereforeto count the best things, but golden chaines, and burdens in golden ropes, the bondage is all one with that in the roufly gieues.

Time, necessity and vie will make thee carie thy iron chaines more easily. Patience lesseneth the griefe of greater euils: in every fashion dissemble the euill, and make vse of the good; and seeing there is no perfit ill, count the worst things to have some comfort. As when Ionas lay miserable in the whales belly, he made vie & comfort of his leafure, and praied to God for helpe. Diogines in his banishment Audied wisedome. Socrates by his euill wife learned patience; like a bee, out of the bitterest herbs drew out some sweete hony. Make thy life like the play at tables content thy felfe with thy call be resolued to loose as to winne, and mend thy ill cast with thy better skill.

Make speciall choise of thy familiar companions, that they be faithfull, milde minded, secret, merrie and wife, exempt from reigning vices. If thou canft not finde one with fuch perfections : make choise of him that hath fewest imperfections, chuse him that is both fit for thy selfe and for thy affaires, in whose company thou maiff cheare thy spirits with variety of recreations & meales, and all other honest indulgences. Beware of fuch as are too fad, complaining, despairing, suspitious, penfiue, ap-

prehenfiue, fearefull and curious.

Walke in an honeft and simple truth, be free of hypocrifie, pine not thy felfe in diffembling thy infirmities, as if thou be inclined to be extreame merrie, force not thy selfe to be extreame grave, but rather goe about to restraine and correct thy infirmities, and bring them to a temper.

Cut

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Shun Superfluities

Cut off superfluities, remoue all pompe and vanity of honour, apparell, traines and diet; holde euer the meane. Medium tenuere beati. And that which is necessary, and not that that is grounded on mens opinions and phantasses, keepe as low as thou canst without prejudice of the dignity of thy estate: If in thy ranke thou maist not stoupe without falling, temper so thy statelinesse, that men may impute it to thy office, and not to thy nature. Thunder and lightning commonly fall vpon highest places.

Holde thy selfe indisferent in the whole stage of thy life, keeping always the same countenance and courage, like a skilfull artificer, make profit of all like the excellent painter Phidias, of every matter, forme, all manner of images, with one and the same countenance. Behold fortunes two faces, adviros faces, casus, sapiens aptus of, bonorum rettor, malorum victor, be surnished with armes, for both combats, with a spurre against adversity, to stirre up thy courage with a bridle against prosperity, to rule thy selfe with modesty with a same shall always save suffaine and abstaine.

In prosperity moderate thy heart with reason and religion, by thinking on thy finnes, weakenesse, misery, mortality and inconstancy of fortune; beate downe thy loftinesse, confider that the greatest happinesse that the whole world can afford, is not able to fill the vnlimited defire of the heart, it is not true happinesse. All this whole materiall globe is not proportionable to the precious foule. The greatest worldly welfare cannot fecure the conscience, nor preuent judgement, while fortune is fmiling on thee, thy heart may be mourning within all worldly pleasures are but could comforts. They cannot firetch to eternity, the world is a fooles paradice, full of vipers: the obscure print of vnsound ioies:a sporting (but doubtsome) passage a dreamed sweetenesse, and an effentiall ocean of gall. All is vncertaine, and full of vexation, common to the worst, and cannot betBe ready both for prosperity and advertity.

Fortitude.

Temporantia Epictetus.

Moderate thy heart in prosperiy, and motives thereto.

Daniel 5. Zeph.1.17 18 Ezek.7 19 Obad.4

106 200 14.10.11 12. ter the minde, nor comfort or content the best:the hap-

pielt fortune is but honied porson.

Bridle therefore thy affections and compose thy actions by reason : prosperity is a slippery pase. Goe with leare and doubt; be not caried beyond thy felfe, holde not alwaies thy felfe in a chaseand purchase. Settle once thy rest and sweete contentment : be most frequently remembred with King Philips ordinary morning memorandum. Thou art a man, and with the Christians watchword Thou art dust, and to dust thou shalt returne, to shalt thou not suffer thy minde to wander to discontenting varities.

Be content with thy estate &skill, &monues therro Stobeus fer. 95 ex Arian, Scrip, recit.

Compare not with the better but with the worse charesof others.

Holde not thy eic vion thy Superiors, but inferiors. Plutarch.

Aduance not thy minde above thy efface, if thy efface will not be framed to thy minde, labour to frame thy minde to thy estate. Sires mea mihi non sufficiunt, at ego ipsis sufficio, & sic etiam ipsa mihi, said Socrates. Compare not thy estate with the better estates of other men, but with the worse estates, euen of better men, or as good as thy felfe. The Ape and the Affe doe both complaine, the one for that he hath no hornes, the other because he wanteth a taile : the Mole or want thus answereth but if you did well confider of my miserable blind. nesse, you would not so complaine of such your want; cast downe thy fight to thy inferiours, looke on other, wanting what thou haft. Many now in mifery would be content of thy estate.

Let not the wealth others torment thee more then thy owne is able to comfort thee. If thou holde thy eye vpon superiours in estate, thou shalt euer be disquieted, for prisoners counts none happie but libertines, and libertines count none happy but the rich, and the rich count none happy, but these that are in offices of dignity, and officers count none happie but kings. There is no estate without complaint. As that King in Homer complaineth. Great Inpiter hath imprisoned me with great cares: O how happy are they, who in their little cottages, line exempt from these dangers.

Haniball

Haniball faid, he had knowne many old fooles, but neuer fuch a one, as the Philosopher, that in the schooles discoursed so brauely of the stratagems of warsbecause he entreated of that, that is not learned in Academies. All things doth not befreme all persons. Megabifes of Perfia of great worth, on a time in Apelles flipp, profet. fed skill in paintry, to whom Appelles answered :before I hard you speake I thought you wise, but since ye intread of my art my prentiles doe laugh at you. The poets bring in the fained Gods each one, content with their owne office and cftate. Mars with war, Minerus with sciences, Mereurie with eloquence, Capid with loue, Iupiter with heaven, and Pluto with

Dionise thought his estate incompleate, because Phi. loxenus excelled him in poerry, and Plato in Philosophie; wherefore he condemned the one to banishment, the other to the plough. Every thing must be content with its owne estate and skill, the oxe for to till, and the horse for to ride on. The whole estates in the world, make vp the pertinent parts of the harmonie of muficke, some flat, some sharpe, and some a middle tune : the part that pronidence hath allotted thee fing it well.

hell.

If passions happen to surprise thee, let reason and religion returns them, and rule them, let them not grow customable: Snib them in their beginnings, and crush them in the egge. And because sorrow is one of the greatest percurbers of thy peace, if it cannot be cured with reason, time will helpe it. Dolor vincitur mag is tempore quam ratione. In all thy passions, neither too slacke, nor too much bend thy minde : but doe as wife Princes vie to those, they misdoubt for faction, so hold them downe, that their very impotency, and remisnesse may afford thee security, Beate downe thy body and bring it unto Subiection.

Giue wrongs some fauorable construction, consider Be nor disquiered

Holde thee with in thy skill,

Bridle thy paffi-

of with wrongs.

Motiues thereto.

of what weight and importance things are, according to the verity and reason. Be not like the world, that suffereth it selfe to be led with impression accounting more of a word, then of a deede, and of a little blow then of a great wound, wherein opinion and our impatient discontentment hurts more then the euill. If thy neighbour scoffe at thee let him know, that thou knowest as much of thy selfe and more then he can tell. Vatimus scoffed at his owne deformed seete and necke, so that none of his enemies did iest at him.

If thou hast given occasion of the wrong, remember it is not an offence to grudge at, but a correction to make vie of. If thou hast given no occasion, thou hast the more ample occasion to rejoice of thy innocency: and thinke it no marvell to be injuried, for where occur we shall finde men, we shall finde injuries. If thy offender be foolish, where fore complainest thou of a mad man? make no account of him, and that shall be a grieuous revenge to a foole. Male loquuntur quia bene loqui nesciunt, male quia mali.

It is a weakenesse of the minde, not to know to contemne offence. If he be a wise man suspect | evill in thy selfe, he discovers some of thy infirmities. Make profit of all mivries, that thereby the better thou maiss mannage thy affaires. To conclude learner to be humble: if thou be vile in thy owne eyes, the lesse shalt thou be discontented: to be accounted vile of others, for a man of lowly stomack can swallow and digest contemps without distemper.

As for advertity, the common cause of most discontentment, driving sooles to rage and desperation: consider that it is not so evill in it selfe, as it is vulgarly effected. Beholde it more in the substance, nor in the accident: in the core, nor in the backe, and in the end, then in the enterance: for crosses to sinners are inslictions, to sluggards they are compulsions, to the vertuous they are theaters, wherein they play their vertues, to

wife

Senec.

Be not disconted with aduetifity. Motiues thereto. The good of crofles. wise menthey are matter of good, and steps to greatnesse and felicity. As the Athenian Captaine said Perieramus niss perissionus. This befell Ioseph, who was lost, that he might be found; they are sinues fruites, Gods messengers.

Afflicton is the oile of the scorpion, that healeth his owne sting. Perist arte sua. Patimur quia peccanimus or nepeccemus. It is the file that scoureth, and sharpneth the soule: it weaueth vs from the world, and plucketh vs from the dugge: it is a remedy for a sicke minde, a remedy not plawsible but soueraigne, bitter to the body, but better to the soule, pleasing in displeasing.

If thy crosses be in the comming and falling on, have thou a resoluted minde for the worst, whereby eails will never come the sooner, but the easier: make eails present in conceit, and they shall be halfe past in their violence, when they shall be present in effect. Learne to sence in the schoole ere thou sight in the fields, whe meditations herein, thinking vpon the worst, and making thy selfercady to receive them. Pramedica timali moltis issue wenit: A man socwarned is halfe armed, a good mariner provideth for a storme, a wise captaine in peace prepareth for warre. See therefore that no eails surprise, stand vpon thy guard, soretee what is to come, and say hominem parami ad humana.

When crosses are come & present, be not like a curre running to the stone, not looking to the caster, blame not the instrument, while thou knowest the agent. Strugle not with God, nor with thy selfe: be not a soole not knowing whence crosses come, nor a rebel, murmuring by impaciency against the author of them. Make a vertue of necessity, draw good out of the cuillikill Goliah with his owne sword, make profit of paine.

Be really honest within, and thou shalt be more peaceable in aduersity, then the vitious in their prosperity. A fore crosse, and a sicke conscience, maketh much torment: if thy lesser part be subject vnto fortune, holde

Croffes future.

lof. Hal, ocaven on

Croffes prefent,

Refolution, Me-

A frultio of God

1 King. 8.38

The sweetnesse of this fruition.

19.Heb.12.5

the principle in thine owner power: if thy croffe impouerish thee, let it not make thee vicious; if it affict, let it not deject thee from thy probity, vertue and grace.

Time and custome are the remedies of the baser fort vnder the crosse, but let resolution and meditation make thee strong. Content thy selfe in thy crosses, because they come from God, be thankfull, because they are medicines; be cheerefull, because they are steps for thy glory. Here is thy hell, thy heaven is to come: if thy estate were better to the world, it might be worse to God: it is a happy enall that enforceth to good, and

next happy that hinders from worfe.

But the last and best remedie, against all discontentments, is a sweete fruition of God which thou maiest haue by feeking him by praier, to be thy portion, and thy all in all. The heart of man is three nooked, the worldround: the circle cannot fill the triangle, God onely must doe it who filleth all with his presence, Plato faid The minde is not satisfied nor quieted till it returne thither from whence it came. Let thy heart be happy in it selfe, and thy bleffing in thy breft, draw thy minde from the circumference of the world to God, the center, he is a comfort of matchlesse, changelesse, alwaies eucry where, aboue all casualties and exempt from all vncertaincties: God alone is a thousand felicities, and a world of happinesse, the onely life and light. Algerime the martire, found more light in the dungeon, then was without in all the world.

Here is thy secret manna, without murmuring, and a paradice of comfort without falling, dissoluting in a moment all discontentments. If the passions of Christ abound in vs, our consolation by Christ shall abound much more, that thou maiest say, the world is my slaue, my minde is an Empire, my miseries afford me ioy, my enemies aduantage, my account is cast vp for another world. The heaven is my home, the angels my atten-

dants,

dants, my foes are my vassels: the Creator is my father, the Indge is my brother, the Spirit my comforter. God is ever with we, ever before me, ever within me, ever overseeing me. I live not a moment without him, and account every hourelost, wherein I entoy him not. I will talke with him in praier, he will talke with me in his word, all my talke shall be, suites or thanks, I neede not stay while the scepter be holden out, no houre herein is vnseasonable, no person too base: no words too homely, and no importunity too great: This is the contentment of contentments, the most contenting remedies against the Plague of discontentment: Godlinesse is great gaine if a man be content with that he hath.

If the disquietnesse of thy minde arise vpon melancholious imaginations. Give thy eare to thy friend, thy minde vnto wisdome, and thy body to thy Physician. And if it proceede from a wounded spirit, for thine own sinnes, and Gods wrath, or from any particular passion of the heart, thou must seeke thy cure amongst their particular remedies, whether it be for the searce of death, for sow in trouble or such like.

Iof.Hall meditati-

1.Tim 6.6

If discontentmer arise vpon melanchely.

Or wounded spirit.
Or passions.

# CHAP. X VI.

# The griefe of impaciencie.

Psal. 42. 5. 11. Why art thou cast downe my soule? and disquieted within me?
Psal. 73 21. Certainely mine heart was vexed, and I was pricked in my reines.

What impatiency is,

Infenfibility, na-

Patience:

Two fort of im-

Greg Hom. 35 Sup.euan.Luc. 2 I cum Aud.

3. Degrees of impatiency a. Thef. a. 1.2



Mpatiency is an vnwilling enduring of any kinde of thing that troubleth vs, the contrary extremity is infensibilite whether it be naturall as in those that are brutish, and borne like blockes, or voluntary which is a stoicall setting a

presse on the heart: exempting it from al kinde of griese, The middle vertue is patience which is a willing suffering of any trouble.

There is one fort of impatience towards God, when we grudge vnder his croffes, which importeth a mifliking of God, or his doings toward vs, although otherwaies we feeme neuer so fairely to endure. Nam tolerasse odisse, non est virtus manssetudinis sed velamentum suroris. There is another sort towards men, in regard of their persons, estates, doings or iniuries, as they offend vs.

The heart sometimes is agitate like a ship in a tempest (manum) and taketh no rest, but is roled vp and down,

like

# The griefe of impatiencie.

249

like a boule: contrary to the which is that 'mism or to eflablish the heart, that under all enils it may lie close, like unto a foure squared stone, where the Apostle alludeth to that sigure that is called 'mism x mis.

Agitation.

Other times the heart wearieth and fainteth under the burthen, contrary to the which is the corroboration with all might. Sometimes againe a man goeth as it were out of himselfe with rage, grudging and murmuring against every thing. He is dispossessed of himselfe, and of his right wit and senses, and almost waies not what he is doing or what he shall doe. Contrary to the which is the possession of our soules with patience.

Fainting.
Colof 1 11

Dispossessing of vssof our selues

Luk 21,19

# Part affected.

The heart is here chiefely affected, when it is fore grieued at the want of that good, which it affecteth, and at the presence of that euill that it abhorreth. As Danid saith of himselfe, Mine beart was hot within me and while I was musing the fire kindled. Sometimes the heart is impatient at the euils of them whom we loue; as also at the weale of them whom we missike. As Danid fretted at the prosperity of the wicked.

Pfal393

P(al.73

# Caufes.

Befide the common external causes, as God a inst deficient, & the diuell an vniust essieut. The want of those things that once we enjoyed, or that our hearts earnestly desire, and presently stand in neede of stirreth

The wat of good things-

Exod. 15.24 . Exod. 16.2. Nom. 11.4.5.6.

The presents of euill things, as

s.Tim.4.!0 Bern. in convers. Pauli

Icr 31 18,

Injurics.

Luc.15.28 Int# 6 41.

The welfare of others.

Mathew 21.15.

Mathew 20.11.

The faults of o-

Pfal.73 3. Ign.orance mani fold vp impaciency. As when I frael marmared against Moifes, laying, What shall wee drinke, or what shall wee eate? who shall gue vs sleshe to eate? we remember the sish which wee did eate in Ægypt for nought, the cucumbers, and the pumpions, and the leekes, and the onions, and the garleeke: but now our soule is dryed away, wee can see nothing but this Manna.

But here with al our impaciency becomes the greater, if there bee conjoyned the prejent feeling of those euils that lie vpon vs, whether they bee externall, as paine, pouerty, shame, sickenesse, death, or internall, as griefe, care, feare, grudging; whither they be in our persons, in our goods, or in our name. Hoe veluti triplici ariete pulsatur patientianostra. There are the fruits and rewards of sinne, and most repugnant to our sensuality. If wee bee vnacquainted with their cuils before, like an untamed Calfe. Wee grudge the more with a new yoake.

And as for men, whose offences & iniuries make vs impatient. we cannot consider their persons. If they be good, they may bee pardoned; if they beeill, they may bee referred to their judge: to whom wee cannot commit our cause, wee doe not weigh our injuries, if they be small, to bee miskend, or great, to bee vsed with prudency.

We are impatient at the weale of others, as if it were prejudiciall to vs. As the priests at Christs honour, and Hosanna : and the servants that wrought all the day, at him that wrought but an howre: and Herodat all the infants, because hee thought one of them was Christ.

As also the faults and offences of others, albeit they be but imagined. As the Iewes when they saw Christ goe with Zacheus the publican: They impatientlie murmured. The godly are sometimes moved impatiently to free at the soolish, when they see the prosperity of the wicked.

A blinded eie maketh an impatieut heart, when vn-

der

Pfalme 73-11.

der trouble we looke not to God, to our selues, to our sinnes, nor to our weale: to God, as the author of all, to our selues, as procurers, to our sinnes, as deseruing: and to our weale, as the benefits that redounds to those that make true vie of the crosse. Wee thinke it no service to suffer, we doe not runne to God that strikes; wee can not see good vnder cuill, and sweete vnder sower, wee cannot be leeue that bitter Aloes can bee good medicine.

But when we are incredulous, then are wee most impatient: we distrust Gods power and promise, wee doe blind gods sauour to outward things, preserving his goodnes in goodes, to his goodnes in graces. Heere is that doubting of the divine providence, thinking that God will not regard. As David said in his feare, all men are livers.

Incredulity.

Pfalme 116.13.

# Signes and Symptomes.

The impatient man is like a mad dog, who spareth none, but biteth all that come towards him. Hee curseth either the Creator, or the creature, or both. He is euer murmuring, complaining, quarrelling. Of a triend, he is made a foe: he vseth lawes, and his power for reuenge: from the which if hee be restrained, it is because he dare not as a coward, and not because hee ought not, as a Christian.

Hee is of a flexible nature, diffnayed with euills, senfible of the scurge, but cannot see the striker: he hath a weake backe for the least burthen. The want of one thing, or feeling of one ill troubleth him more, then the enioying of many benefits can quiet him. In his grief, he hath hanging hands, weake knees, and halting seete, as being cleane out of heart, and discouraged. Hee ta

Hee can abide none. Judges 15,16 Exedus 16,7

Nor the croffe

Hcb.13,13

The Symptoms of the godly 1. Kings 19.4

leremy 15,18

1er.20,7.14,15

Iob 3. toto.

keth all things in an euill part, and can vie no relaxation without fury: anguish deiects him, and a little thing will cause him to revolt from a true cause.

It is a hard thing to bridle impatiecy under the crosse. The very Saints themselves, at sometimes were supprised with it. Eliah desired that he might die, and said, O Lord take my soule, for I am no better then my Fathers. Ieremiah said, Why is my heavinesse continuals and my plague desperate, and cannot be healed? why art thou unto mee as a lier, and as waters that faile. And O Lord thou hast deceived me, and I am deceived: thou art stronger then I, and hast prevailed: I am in derision daily, every one mocketh me. Cursed be the day wherein I was borne: and let not the day wherein my mother bare mee, bee blessed. Cursed be the man that shewed my father saying, aman childe is borne unto thee, and comfort him. And sob cursed his nativity (but not his God) and wished death as the end of his misery.

### Prognostickes,

Case of curation

Impaciency is most hardly cured in Ignorants, or Infidels: but more easily helped in the that are ruled by reason or by grace. It helpethnot eails, but rather increaseth them Magnum malum non posse ferre malum. And it is like a lime rod to a bird, or a hooke or a nette to a sish, or Iron chaines to a thiese, or a burthen on a weake back, the more struing the more harme. Ponduipsaiastatione incommodius sit. It maketh externall euills enter through into the soule: and beecome internall.

a Many great euils doe spring from it, as contentions malice, reuenge, treasons b endles desperations, & ediscomforts. Furor fit lasa, sepinspatientia. d when the helpe

Seneca

Ensuing enills
\*2.5am.20
\*1.7bef.4.13
Laberius
\*Mumb.11.1

people became murmurers, etheir carcases sel into the wildernesse. And the Lord sent fiery serpents amongst them 8 whereby they were destroyd of the destroyer. And h Achitophell, & Indae in their impatience did hang themseues.

6 Geu. 4 13 \*Numb. 14.29? \*Numb. 21.6 \$1 Cor, 10.10 ha. Sam. 17.23

### Curation and remedies.

The stoicall Apathie in setting a presse on the hart, exempting the same from all griefe, is a false and phantastical cure of impatiencie. For it is good that in som measure and manner, we be sensible of our enills. But we should learne that if they touch vs: they neyther pester vs, nor master vs. And that wee make good vse of them, and draw good out of them. This cannot be done without patience. The Scriptures are thirest to learne vs this session. For what soener things are written aforetime, are written for our learning that we through patience and comfort of the Scriptures might have hope.

Consider the examples of others (better then wee are) who suffered worle things then we doe, and yet ouercame their impatiency. Take the Prophets for an ensample of suffering adversity, and of long pattence, yee have heard of the patience of lob, and have knowne what end the Lord made, who left vs an example that we should follow his steps. Who when hee was revised, revised not againe: when he suffered hee threatned not, but committed it to him that indgethrighteously.

Confider also the example of the wicked, that were punished for their impatiency. For all their euills came unto them for ensamples, and were written to admonish us, upon whom the ends of the world are come.

> Similes aliorum inspice casus Mitius ista feres.

Stoicall insensi bility a falle remedie.

Learne patience

Examples of others Iames 5.10,11

Of the good to be tollowed

1.Pet.2.21,22,23

Of the enils to be eschued 1.Cor.10 11,12 Confider Gods prouidence and will \*10b 1 to \*Pfalme 3,9 10 \*2 Sam, 16.10 dloba 19.11 1 Sam 16 10 \*Lam.3.37

Gods prouidéce

Seneca in proverb. Seneca libro de morib:us

Seneca

Heb. 10,36 Revelation 3.10 Luke 8.15

Confider thy felf, and thy finnes. Pfalme, 9.11 Let thy minde bee directed towards God, and say, \*Shall we receive good at the hand of God, and not receive ewill? Acknowledging the strokes of Gods hand. And that no creature can harme, before the Lord hath chidden it. None can have power at all against thee, dexcept it were given from aboue. And cW bo is hee then that saith, and it commeth to passe, and the Lord commandeth it not?

Gods providence is the parent of necessity. Feras non enlps and mutari non potest. And Libeter feras quod necessite est, dolor patientia vincetur. Gods decree cannot be illuded, or avoiden by impatiency. That is to be borne with patience, which cannot be redressed with carefulnesse. To bee grieved at Gods providence, is the greatest impiety. All things doe modestly and silently obey: man onely disquiets himselse with impatience.

It is foolishnes not to obey willingly that Soueraigne Mistres, that will otherwise carry vsall by force. It is best therefore to submit our wills to Gods secret will, and make a vertue of necessity. To striue against it, is but to stirte the cuill. Optimum patiquod emendare non possis: malus miles est, qui imperatorem gemens sequitur.

Remember that there is nothing so repugnant to the will of God, as impatiency: nothing more agreeable thereto then patience. That after wee have donne the will of God, we might receive the promise. The word of Gods patience must beckept with an honest and good heart, heare the word, and keepe it, and bring foorth fruit with patience.

Looke to thy selse so base, and to thy sins so great: and so insily procuring thy enill. When God with rebukes doth chassis man for iniquity, hee as a month maketh his beauty to consume: surely enery man is vanity. Yea thou descruest not onely one temporal crosse, but all. And not onely to be punished heere, but hereaster eternally, both in body and soule. Thou maist instly say, it is of the Lords.

Lords mercy that thou art not confumed.

Acknowledge thy afflictions, for divine medicines, to correct thy corruptions. They are chastilements for finnes paft. Whereby wee are chastifed of the Lord, beecause wee should not bee condemned with the world. The endlesse punishments whereof are in Christ pardoned. They are preuentions of finnes to come, like vn. to a Prophylasticke phlebotomy, or a Preservative purgation.

Strongly detelt finne, aud thou shalt suffer the more Detell finne patiently for finne. Vnder the croffe learne to be humbledfor bigan finnes; and know thy felfe, and feele gods mercies. Say, Remembring mine affliction, and my mourning, the wormewood, and the gall. My foule bath them in remembrance, and is humbled in mee. I consider this in my hears: therefore have I hope. When I declare my paine, I am forry for my sinne. Learne also in time to come, to relift fin, not onely to the lofing of pleasures, but even to the enduring of trouble : and vate the blood.

Premeditate enils, and learne to ouercome them, before they com. Extenuate them in thy cogitation. Consurgamus aduersus fortuita et quicquid inciderit, sciamus non effe tam magnum quam rumere iactetur. Let vs rife a. gainst accidentall things, & whatfocuer falleth foorth, let vs know it is not fo great as it is reported. And Non tantiest, ut eins causa perturbari debeam. It is not so great, that I should be troubled thereby.

Learne to make thy felfe ftrong, both Pobore christiane by the ArenAth of grace : and Robore Socratico by the firength of reason, Nina hopispis the appear oupques. Ouercome with reason the present calamity. Faith is stronger then reason. Whereby If wee hope for that wee see not, we do with patience abide for it. The gift offaith, and the gift of fuffering, are given both of God inseperably. And God is faithfull, which will not suffer you to bee tempted abone that you be able, but will enen give the isfue with

Esteeme thy Croffe tobee a medicine I Cor 11.32

Lam, 3.19,20,21

Pfalme 38.18

Premeditat euils Seneca Epift.92

Epidet, in Enchi.

Trust in Cod Laertal. 6.C.X Meander Heb. 11 35 Rom. 8.25 Phillip.1 .29

1 Cor.10.13

Sam 7 14.

Pfal.62 1,2.

Pfal 42.5.

By patience find the good in cuil

Ro 5.3.4.

Arift. Heb.6.12 Gal.6.9. 2.Theff 3.13. Ro.2.7.

Motives' to patience under the croffe, wherein thou shalt find that it is. the tentation, that ye may be able to beare it. He dealeth faithfully, fairely and openly with his owne, to whom he faith; As he faid of Salomon: I will be his father, and he shall be my sonne; and if he sinne I will chasten him with the rod of men, and with the plagues of the Children of men: But my mercie shall not depart anay from him. Say thou againe, yet my soulc keepeth silence unto God, of him commeth my saluation, yet he is my strength and my saluation, and my defence, therefore I shall not be much moved. And with David, n by art thou cast downe my soule and disquieted within me? wait on God.

There is no euill without fome mixture, or confequent of good, some finest medicines are couered with the greatest poison. Seeke and thou shalt finde the good that is in cuill, or following cuill. It is loft onely by impaciencie, and by no meanes found but by patience. Tribulation bringeth forth patience, and patience experience. And knowing that the trying of our faith bringeth forth patience, let patience have ber perfect worke, that yee may be perfect and entire lacking nothing. By patience we possesse our soules, in the right vie of all the faculties (whereof we are bereft in patience) and graces thereof against all incident cuils; making our selucs stronger, and them lighter to be borne. Patience is the sweetest falue to mishap, no greater reuenge of fortune, the truest remedies of injuries, the fure st skill to forgive them or forget them: the shield against wrongs, and fortituds fifter.

By patience the promises are inherited. Let us not the fore be weary of well doing, for in due season we shall reape, if we faint not. We must be cotent with our hel here to get our heaven hereaster, and with a wet spring to finde a drie haruest: And through patience in well doing to seeke glorie: to sow in teares and reape in ioy.

The greatest pleader for impatiency, is that euili confiruction we make of euil, effecting the worst of every aduersitie: alleadging the fountaine to be Gods wrath,

OUL

our selues to be the cast awayes, the end to be endlesse and desperate misery: whereas by the contrary thou must vnderstand, that if patience doe meet with the crosse (how great soeuer it be) it is a signe of Gods sa uour we cease not to be his Sons, he ceaseth not to loue vs, receive vs, and offer himselfe to vs as a father of siries.

No elect is excepted. The best are oft thus handled. As Lillies among st the thornes. Cant. 2. 2. while as the Bastards are votouched, having their portion here, whom the Lord smites not: them the Lord loues not we have Christ herein to be our fellow companion, and

our fore runner,

th

m

Intelligat homo medicum esso Deum & tribulationem medicamentum esse ad salutem non panam addamnationem sub medicamento positus vereris secaris, clamas, non audit medicus ad voluntatem, sed audit ad sanitatem. Let man vnderstand that God is a Physician, and tribulation is a medicine to saluation and not a punishment to damnation, vnder the medicine thou art burned, cut, thou criess, the Physician heareth not according to thy will, but according to thy weale.

Confider also that afflictions are sent for the exercifes of Gods graces in vs, to trie our love, our faith. This is oft a fiery triall, wherein we are not consumed like drosse, but refined like gold. Hereby we are stirred vp to pleade the Lords part, and to know his strength in vs: and to make vs resolve not onely to die in holinesse, but

to die for holinesse.

God turneth all things and even the worst things a-bout for the best to them that lone him. This sound David to be the end of all his trouble, when he said: It is good for me O Lord that how, bast affilited me, that I might learne thy statutes. Godlinesse is learned more in one dayes adversitie, then in a whole yeares prosperity. The sunne and the winde did strive for the travellers cloake, the turbulent wind did chuse the foretime of the day.

A figure of Gods fauor. Heb. 12. 5. 6. 7. 8.9

It is common to the elect and Christ our fore, runner, Pfal 17.14 1. Sam. 2.25 Math. 2.6.24 Colloff. 2.24

God is a physician.

August. Super

Pfal at.

We are tried and

We are made Godly.

P[al,119.

Heb. 12, 9, 10, 11

the more it blew, the more the man drew in his garment to him: the filent Sunne did chuse the afternoone, who with his quies and pleasant warming influence, spoiled the man of his vefture. God doth chaftife vs for our profit to make vs holy, or holier that we may become happic. The best frind is nothing, but the best in the worst of cuils.

Perfer & obdura dolor ble tib iproderit clim:

Sape tulit laffis succus amarus opens.

The patient abiding of the righteous shall be gladnesse, but the hope of the wicked shall perish. When Shimei cursed Danid he faid : Is may be the Lord will laoke on minest fliction, and doe me good for his curfing this day : As Tofeph faid to his broth en. 9. When ye thought enill against me. Goddisposed it to good, that he might bring to passe as it is this day, and fane much people aline.

Confider wifely the earls that occasioneth thy impatieneie. If they be common, the community feemeth to mittigate, and leffen the particular euills. For it is a kind of comfort not to be alone in misery. Publique cuills must be considered in their cause: which if it be good, affect the more the goodnesse of the cause : and the trouble thall affect thee the leffe. For a good man, it may bee one dare die. And if we have greatioy in Christ, or doe fee him that is innisible, we will also take pleasure in infirmities, inreproaches, in necessities, in persecutions, in anguish for his fake. This appeared in the martyrs, who not onely were free of impatiencie in their torment but by the contrary they were endued with a rejoycing and delightfull kind of patience, admirable to all-

Remedies again? impatiency in ficknes.

Griefe, paine, and ficknesse, are some of the greatest euills, that cause impatience. (For all cannor be heere touched, but muft bee referred to their particular places hereafter to be handled) wherein we must consider. If the griefe be indifferent, the patient will bee cafie : If it bee great, the glory hall bee greater : If it feeme ouerhardslet vs.condemne onr tendernes, and not blame nature

And in the end glad, P/0.10.28

b Samus 5.3 3 Gen (0,10 -)

Confider the nature & caule of cuill.

A good cause. Ro.5.7.

Hebatta7

2 Cer.i2,10.

nature. It is a common necessity to endure. None are exempted. Many have suffered much more theatsis. The loy of recovery is more then the griefe and displea sure. It is a naturall thing, we are borne thereto: week must learne to suffer that which cannot bee eschued. It teacheth vs to missike that which weemust loose, and to wean our selves from the worlds vanicy. If it be long it is the lighter: If it be violent, it is the shorter. Signatus breuis: silongus seuis.

We should not have too much estimation of the suffering body. It is but the instrument of the spirit, why should a fine artsman complaine to farre woon the hure of his instrument, or a valiant man at the breach of his weapon? The body is made to serve the soule. It is but a borrowed garment, whereby our spirits doe appeare woon their stage, to act their part of acomodie, or tragedy. The Lacedemonian children whipped one another. (sometime to the death) without shew of smart it to enable, encourage, and accoss one themselves to suffer to sit you the endles Throne? Anaxarem beeing halfe braied in the Morter, by Nicrocreen the Tirant; would noner acknowledg his minde to bee touched, saying, Tünde, tunde; Anaxarem non tundes.

It is most expedient, at the present occasion, and perturbation of impatiency, to force thy selfe to fall down in deuction before God. It any among you afflicted less bimpray. Thou hast the Lords promise. Call upon mee in the day of irouble and I shall deliner thee, and thou shall glorifie mee. God shall eyther case thy body of the burthen, or ease thy heart of the griefe, and with his secret comforts shall sweeten the sharpest crosses. Hereto ioyne a louing heart to God. Incob served seauen yeeres for Rachael, he thought the time was short, because his love was great. With an affectioned heart to God, patiently endure his will. Love suffereth all things, endureth all things, and doth never fall away.

A fo percenient coolings on one.

Senaca

Prayer.

lames 5.13 Pjal.50

Gen, 29.18

1 Cer. 13.7,8

A fu peruenient croffe, or a precedent remembred Lam. 3, 27, 28, 19

Pfal.77.10
Remedies 2.
gainft impatien
cy at injuries
Injuries intollerable
Injuries tollerable
Mat.5.29
Execution of
rebuke
196818.22
Defence
Reparation

If the injuries be, for picty
1 Pet,2,20,21,
22,23,

A superuenient crosse, cureth the impatiency of the former or lesse one. And a precedent crosse ripelie remembred cureth, at least assuageth a subsequent: and prepareth to vndergoe a new one. It is good for a man that he beare the youke in his youth, hee sitteth alone and keepeth silence, because hee bath borne it upon him. Hee putteth his month in the dast, if there may be hope. As it is in the sable of the new and old Cart: the new one made a noise under the first loade, unused therewith: and wondered at the silence of the ould one, which said I amaccustomed to this burthen, which I had rather endure then deplore.

Opassi grauiora: dabit deus bis quoque sinem. Ifthou couldest call to minde thy bigane experience

of Gods fauour, it would fo much the more quench thy

griefe with esperance of timous delivery.

If thy impatiency, proceed from an initity or wrong, prejudiciall to God, to the Church, to the country, to thy neigbbour, to thy conscience, or to thy publique calling: it is the lesse. For patience in private wrongs is laudable. In initities against God, godlines, or righteousnes, it is impious. As thou are private; thou must be free of privy revenge: and rather take wish an other wrong, beefore thou make any relation. Thou maist reprove the insolency of thy initities: But Sating off initivity perferre, quant inferreaut referre. It is lawefull to vie a lawfull defence, in holding off the offered initity. It is tollerable also to seeke remedy of wrongs, at the ordinary magistrate, Et secertent cause, vit non correct pettern. As it is said,

Dissidere bonos etiam de rebui ysdem, Incolumi licuit semper amecitia.

To make thee the more patient at iniuries that thou sufferest for conscience sake: thou must consider, it is good service to God to suffer ill for good, hereunto thou art called. Thou hasts hereof Christs example, thou shoulds committely cause to him that indgeth righte-

ousnes,

on nolle, it is a figne of election, and of our effectuall vocarion, it is a fruite of the spirit, and an approbation of thy calling. If he be good that hath offended thee, doubtles he will repaire the wrong : If he be euill, friue to make him good, that he may make convenient fatiffaction. Gloriofins eft iniuriam tacendo fugere quam ref. pondendo superare, non est perfecte bonus nisi qui fuerit & cum malis bonus Quercome euill with good, and thinke it both honour and credit, to pardon or paffe by an offence. Magnaeft virtus sinon ladas, a quo lesus es. Mag. na eff gloria, si cui potnisti nocere parcas. It is great vertue if thou hurt not him of whom thou art hure; It is great fortitude if being hurtchou forgiue : It is great glory if thou might hurt any , and yet doft spare, Nos fine ferro & flamma Martires effe possumus si patientiamin animo veraciter custodimus mori a persequente Martyrium in aperto opere est, ferre vero contumelias & odientem deligere, Martyrium eft in occulta cogitatione, we may without fword or fire become Martires, if we have patience truely in our hearts. To die by a persecuter it is Martyrdome in open worke, butto suffer iniuries, and loue our hater, it is Martyrdome in heart.

The wicked will be still Cananites in thy company, prickes in thy sides, thornes in thy eyes, chasse among thy wheate: No conjunction is able to make the Serpent and the woman, the cursed seede of the one, and blessed seede of the other agree. One blood, one belly, one house, one education could never cause Came and Abell, Iacob and Esau Ismael and Isaac accord: alwaies let thy discretion and constructions be fauorable, and as sauorably thinke and say, here is the passence and faith of the Saints.

Consi ler Christs second comming and our assembling unto him that thereby in all calamities, thou maist learne to be patient. Beholde the husband man waiteth for the precious fruite of the earth, and bath long patience for it untill hereocine the former, and the latterraine. Be ye

Col.3.12.Ep.4.1 -2 G.sl.5,22 3.Cor,6.4.ad 11

Gregor.

Ifider. Solilog. li.s.

Greg. Sup. Exct.

Or vndeserued.

Discreetely behaue thy felse among the wicked

Revel. 13.10

Confider Christs comming. 2 Thef a t 1a 5.7.8 2.Tbe/.1.6.7

also patient therefore, and settle your hearts. for the comming of the Lord draweth neere. Beholde the Judge standeth at the dore. And it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest with us, when the Lord Icsus shall shew bimselfe from heaven with his mightie Angels,

#### CHAP. X VII.

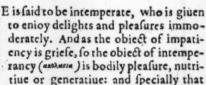
The excesse of intemperancie.

Ia. 5.5 Te have lived in pleasure on the earth, and in wantonnesse, ye have nourished your hearts as in a day of slaughter.

1.Tim. 5.6. But she that lineth in pleasure, is dead, while she lineth,

Who are intem-

The obiect is bodily pleasure. Pleasures are either common or proper.



concernes the sence of touching. There are some pleafures naturall, necessary and common to all with the beasts, as in hunger and thirst, the pleasure of meate and drinke. Some againe are neither common nor naturall, but aduentitious or acquired, and proper to some, ac-

corling

cording to confuctude and varulinesse of the minde. There becomes in a manner naturall. Non fecundens naturam species, sed secundum naturam individui, In naturall pleasures fewer are said to be intemperate, but in proper pleasures many : as these that are given inordinately to particular forts of meates, drinkes, venery and other speciall forts of bodily pleasures, without the which otherwise they may very well line. And are such things as either they should not enjoy, or not enjoy fo farre as they doc.

Some are intemperate in common pleasures, As perimana, ventre farentes; and some in proper, which are more to be called intemperate the the other:as enternieres amentes talium rerum quantific amentes puerorum, quanti amantes vini. Some are intemperate in some things: some againe spare no pleasure: some are not intemperate vntill they be prouoked by vehement and great obiests : some againe are farre more to be called intemperate, who ftirre themselues vp, or are stirred vpon

some light occasion.

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all

Specials and degrees of intemperancy. Arifteibilla.call

# Part affected.

He sensitiue appetite and concupiscible, is here most affected, and by that most large and ample sence of touching infected and delighted. The will is heremore pregnant and ready then into impatiencie. Philoxensu Erixias opsoniorum, vorax guetur fibi longina gruis gutture effici optabat.

Senftiue appetite.

Arif.etbi.l.3.c.10

Causes

# Caufes.

God a deficient.

Ro.1.21.35.36 Ro.1.28

Satan an efficiet.

The worlds course.
Senec. Epist.39

Arift.etbic.1.3.c.5

Idlenesse.

They which for sake God, not glorifying him as God but become vnthankfull, louing the creature better then the creator are in his justice given up to the intemperancy of vile affections. For as they regarded not to know God, even so God delivered them up unto a reprobate minde, to doe these things which are not convenient.

The Princethat rules hin the aire, even the spirit that worketh in the children of disobedience. That vncleane and vnsatiate spirit, carefully attends with all his intended malicious slight and might, both as a deuouring Lion, a poisoning Dragon, and a mad Dogge with his hellish bit to inflame every one whom he findeth deserted of God and with nothing more then intemperancie, doth hee gaine thousands, to be eternall sewell of his infernall flames.

The course of the world, fond examples, a contagious climate, preposterous imitation, presence of entising objects, and frequenting of fanorable oportunities, but most of all custome. Quidam sevoluptatibus immergunt. quibus in consuctudinem adductis carere non possunt. So that some make themselves in this ends miserable, they make superfluous things necessary, and vanecessary things their Maisters; pleasures they serve, but enjoy them not. And (which is the greatest of all evils) they love their owne evils. Evill education is likewise an occasion hereof, for the which cause intemperancy is suffly called and contestion, indomiti without right education and correction.

They that are most at ease, and delight in greatestidlenesse, are soonest ouercome with this maladie. Es in

otic

otio otio for Equietos attingit. Idlenes puluinar Satana, occasioned David to be intemperate. The abundance whereof made Sodom hauty, & commit abhomination before the Lord. They did runne first to their lust, then to their ruine. This is one of the great maintainers and entertainers of intemperancy, and bringeth one at last misery, infirmity, and pouerty. Segnis inventa egens senetta.

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Otium & reges prins & beatas perdidit orbes.

Many have their mindes so blindfolded, that they know not how farre both God and reason have bounded and limited their pleasures, who thinke they may live as they list, and in the lust of concupiscence. as the Gentiles which know not God. They delight in the works of darknesse, and as men that doe cuill, they have the light.

The earthly fensual and divelish wisedome of the sless, maketh men stand in their owne conseipt, and walke after the sless in the lust of uncleanenes, as natural brute beasts led with sensuality.counting it pleasure, dayly to line deliciously sulfilling the will of the sless and of the minde Heere opinion of some salse good blindeth wits eies, and that our rate mand seless define of our vaine opinions forceth the affections to insolencie and selscoue, that Circe to al, making men loners of pleasures, more then of God, holdeth the heart sirme upon defined delights, and percemptory to all pleasures.

# Signes and Symptomes.

The intemperat are fooles, whom Diogenes did fcorne, for that they had close butteries and open bodies. And as Demades said of the Athenians, they did

Arif.de repub l 7 c.15 2 Sam. 12.2 Ezcc.16.49,50

Heratina

Blindnesse,

1.Thef.4 5

Wisdome of the flesh.
12 3 15
2. Pet.2.10 12, 13
Gal 5 17.19

E; be.3.3 Eoicurm.

Laertius. Foolishnesse, Beaftlineffe.

neuer consult of poace , Nisi pullati, when they were in their mourning apparell: fo they never thinke of temperancie, but when they are in fickeneffe and vnder phyficke. They follow the beaft in enery point of sensuality, and goe beyond both beaft and divell in their owne cogitat delights.

Infatiableneffe,

They are cuer in their strange lusting, like women difeased with Malacia; they sharpe their stomackes ofter then their knifes : they are euer deuifing to themselues Arang delights, and prouoke themselucs thereto. One forrest will suffice many Elephants , but both sea and land, can scarse furnish the intemperats appetite. Homo pascitur vix terra & mari. Muleasses the King deiected from his empire; because he was so intemperat. wandering in his exile thorow Italy and Germany, a hundreth crownes would not fuffice the making of one fauce to him; he had his eies thereafter burnt out, by his fonnes and died m ferablie.

Senec, ad Lucil. Bodinus La derep. c.1.

> Their minds are effeminate, they appeare onely to be borne for their bel'y, they replenish the body and empty the foule : their pleasures are enemies to their wifdome, and blinds their eyes, that they have no fellowthip wi h vertue nor with grace.

lemius.

grace.

They banish Arength wit and

> Quantum [ la noces animis illap fa voluptas. Mens assueta delitiis multas contraxit sordes. The pleasures of this life are these thornes, that doe choake the fowen word, that it bring s forth no fruite.

Rern # ME.8.14

# Prognosticks.

Intemperancy is vaiuerfall. Alianvari. bif-W.l.13.632,

THe whole world almost are snared in intemperancy, As Theodata that beautiful harlot, preferred hir selic to Socrates, for that when shee pleased, shee might by her allurements cail all his Disciples from him, but

he could get none of hers for all his learning. To whom he answered. I draw to vertue and the way is difficult, and hard; thou drawest all to thee in a dounewith that is easie, facilis discensia auerni. It ouerthroweth the strongest, the wisest, the noblest. Quantos leones domnit una insimitas delicata, id est luxuria. What mighty lions, and great men hath one delicat infirmity, to wit luxury dauted. O ignis infernalis, whose stame is pride, whose sparkles are euils words, whose smale is shame, whose ashes are vncleannesse, and whose end is hell. It is hardly extinguished, the more secret, the more vehement: Vix sanabile malum. And because the intemperat mans sinnes are so pleasant, he can hardly amend, and doth become

He cannot but burst out into many euils, because voluptuousnes is: Omnium malorum esca Many through vnnecessary pleasures haue fallen into great shaine, greater dangers, most deadly diseases, and make themselues culpable of greater crimes. Nulla capitalior post in It is inexplebile malum: Avnsatiable euill. It maketh a man miserable. Deleotatio vulneranit & transst: miserum fecit & abyt. Pleasure hath wounded, and past away: it

hath made miserable and then departed.

It resolueth the body, pulleth away the strength, engendreth the seminary of incurable sicknesses, and shorteneth the life, whereby Senetta rudimenta in immentate prasudunt. It is that poison sweet in the mouth, but deadly in the heart. Assaid Diogenes. Voluptatis vsuramors. Democritus said that intempretate men were Valetudinis sua proditores, betrayers of their owne health, and killers of themselves, and their pleasures: Ampletiuntur nos vt Strangulent, Many are the great punishments that doe befall the intemperate, whereof all Histories make record, and daily experience is a testimony, so that Sybaritica mensa and Sybaritica calamitas, are for the most part inseperable.

CHYALION

August de fingul.

Almon incura.

Laert 16.

Arie ethic 1.7. The cuils that come of it. Flate. Cic. 1 de finib.

Cacomaior.
Ambrofin quod
Ser.

Plutin l. Cont. vo. lup. La ert.l.6-Bosfardus Embl. 37:

Senec. Epift. 51.

Plutarch,lamprid Camerai; opera fuccif.Cent,2.c.30

# Curations and remedies.

Confider the evuils of inordinat pleasures.

Arift.

apuleim.

Macrob.

Cic, Tufe. queft

Sen Thieft.
Acts 3
Other movines
Era', in Apoph.

Onsider that intemperancy is a soft disease, and a sweetned euill. alwaies appearing with a dissignred face of value ful and immoderat pleasures, which would be considered, not as they appeare, but as they are, not in sense, but in reason, not in the entry, but in their ending. Nonvenientes sed abeuntes. Not as they come, but as they goe. Pusiphars wise and Ammon beheld them as they were comming with sweetnes and solace; but Ioseph and Tamar beheld them as they were departing, with silthinesse, shortnes, lothsomenes, shame, dolour, misery and remorce, Voimel ibi fel.

Impia sub dulci melle venena latent.

Voluptuous sweetenes wanteth neuer its own gall, poison, and painefull stings of future remorfe, sweete at the first, & bitter in the end. In Rome the Priests of Ageronia, sacrificed in the temple of Volupia, on whose altar, also was the image of Angeronia, Placed to shew that dolor, is the fellow companio of pleasure, Dionisius the Tirant gaue a tast of his great felicity to Damoeles the parasit. In the midst of his imagined happines, he caused a sharp glittering sword to hang down from the seeling of the howse, with a small string about his head, which made him so affrighted, that the searce of danger ecclipsed his present delights. There is no inordinate pleasure that lacketh more imminent and reall danger.

Nulla sors longa est: dolor ac voluptas

Innicem cedunt, breuier voluptas: Ima permutat breuis hora summis.

Voluptuous men are like A fops dog, that fratching at the shadow loofed the substance. Many in their pleafures seeke their felicity, and reape nothing but mife.

ry. Voluptuousnes is a net made & wouen of many vices, that intrappeth soolish men like birds: It is like that whorish woman, who with her great crast caused the soolish yong man to yeeld, and with her flattering lips intised him. He followeth his Goddesse. As an Oxe that goeth to the slaughter, and as a soole to the stockes for correction, till a dart strike through his liner, as a bird hasteth to the snares not knowing that he is in danger.

The delights of the wicked are like the stender and comfortlesse plaies at cards and dice, of these that are in irons; deceiving both time, and themselves, whilst death is at the doore. The Divell is a fisher: sinne is his hooke, pleasures are his baits: Malorumescavoluptus, and sooles his sishe. Demosshenes when hee hard Lais aske ten thousand drachines of money for her company but one night. Answered non emotiantipanitere. I will not buy repentance so deere.

Nocet empta dolore voluptas.

Si voluptati cessero, ccdendum est dolori, If I giue place vnto voluptuousnes I must also giue place to dolour Pleasures are blandissime domine: and most carefully to be auoided, quod nocent & quod fallunt: because they both harme and deceiue.

But Temperance compone is me a comment as a prefer. uer of wisdome, the mother of helth, aquencher of vice, a maker of riches: causing platenicke suppers, both srugall and wholsome. It is a Pilot for the ship, and a cunning rider to bridle appetites, and to rule the body. It makes a man wise, willing and able to rule himselfe, and vie his pleasures at his pleasure: to leade them, and not to be lead by them. Alias abigit, alias dispensat, and samm modum dirigit, nes unquam ad illus proprer ipsas venit. Scie optimum esse modum cupidorum, non quantum velis, sed quantum debeas sumere. Temperance doth banish some pleasures, some it disposeth and bringeth to a sound measure; neither doth it come to them for them: it knoweth measure to be best, to take not so much as

Pro.7 31.

Pro.7.22,23

Plutarch in Mo-

Cato Major.

Horac in epist.12. Sence. Epist.52.

Cie, 2. effic. Plutarch in lib. Cont. Volup.

Temperance.
Arificeb, lib. 6 c. 5
Hier.in Epift.
Epicurum
Motives thereto.
It ruleth the bodie.

Senes.

It is moved with pitty.
Brufol, I c.9 ex O.
Curtio.
Eneas Syl. 13.
Com in res geft.
Alphonfi.



2, Sam. 2 ,25.27 a

Greg.5. Moral.

2. Pela . 6.

Ifid.Sup amos.

Chryf. sup. ma=

thou wouldft, but fo much as thou fhouldft.

Alexander beheld the helmet full of water presented to him in extremity of thirst, in his followrning with his armie which he refused, saying: Si folus bibero, hos mærer instigabit. Rodolphus the Emperor in his battell against the Behemian King, he and his whole holf almost perithed for drouth, in the meane time a ruftick attending his haruest, offered him drinke who refused the same, faving: Ego exercitui, non mibi stiebam. But David did better, who longing for to drink of the water of the wel of Bethlehem, which obtained by the hazard of three of his mighty men was offered to him : but he powred it out vnto the Lord, and faid : Is not this the blood of the Men that went in icopardy of their lines? therfore he would not drinke it. If these so flately potentates tempered themselues in their extremities, euen from lawfull desires. from a thing fo naughty, yet fo necessary, water, for the regard of others, what? should we not abstaine from that, that is both vnnecessary and vnlawfull, in regard of God & his offence, and our selues and weale both of body and foule?

True abstinence is, Quando quis pro amore dei & falute propria non ab illicitis tantum, imo interdum & a licitis, atque concessis se cobibet. When any for that love he hath to God, and to his owne weale bridlett himselfe, not onely from volawfull things, but sometime also from lawfull and permitted. If it be affociat with the fellow vertues and graces of faith, knowledge, patience, goodnes, &c. It is a certificat of our calling and election, otherwaies fobriery is not commendable, Qui eibis abfinert & male agunt : Domones imitantur quibus caula adeft & cibm deeft. They that abftaine from meate and dee ill, are like the diuels who want meat, but want not finne, or if we abstaine for finister respects, and not for conscience, it is not the right temperance. Cum abfinemu magis propter fanitatem quam propter beatitudinem. When we abitaine more for holfomenes, then bleffednes. AccuAccustome thy selfe to commaund thy delights. Rule them by reason, and not by sensuality. Virationem sequamer monet temperantiator it a vt lex pracipit. As the law commaunds, but specially the divine law. And even in lawfull pleasures to keepe a measure.

Est virtis placitis abstinuisse bonis.

Whereby thou shalt be the more able to abstaine from valuatiful desires, and make thy lawfull designs to be more pleasant. For saciety breeds sortsomenesse, and when sweet things are made rare, they designt the more is the implicability of impostant as apposing a system. If any exceed measure, the most pleasant things, shall become most vapleasant. Reason and measure cuer pleaded for temperancy amongst the Ethnicks, to command their vabridded lusts. And seeing of all vices simpationey in easils, and Intemperancy in pleasures, are both the most generalized greatest Epittems said. If any man would imprint in his heart these two words and a work sufficient and abstaine, is evit impeccabilis to tranquillissimum.

Enter in battell with thy fond delights. Nonfuga necabsentia sed vigore animi & constantipresentia moderatoque vsu. Not by flight nor by absence, but by the vigour of the minde, and constant presence with a true moderat vse. This is that constant and settled resolution of the heart against all intemperancy, wrought sometimes by reason. Sometimes and more strongly by

grace.

It should ever be the resolute purpose of a wise man. Vt. rationem cupiditatum daminam constituat. That hee should appoint reason Mistres over his lusts. Indurandus est animus & a blandimentis voluptatum procul abstrabendus. We should barden our minde, and withdraw it faire from the allurements of voluptuousnesse. I sens the Sophist said when one did present to him a most beautifull woman sieunum apantus, Dely laborate ab oculis. The Rachabits all their daies abstrained from wine, because

Accuste me thy felfe to temperance; Motiues thereto Arift, 1-1 Rest 6.9

Democrituce

A-Gellius 1.17

Ouercome delights and how Macrob.l, 2 Sa. turn.

A resolution a.

Bainst intemperance by reason

Stab Serm. 17

State Lift. 52

Phil.in feph.

# Excesse of intemperancy.

272

Icr.35.6,14

By grace.

2. Macha.6.23

Idem 7 tota

Gen.39,8.9

2 Sam 13.12,12

Dan.1.8

70b.31

Cofider thy prerogative in grace I Thef.s. 5 Rom.13.4 Rom. 14.8 1 Car. 6.19,10

Gal.5.24 Grace as it bringeth felicity, foit teacheth tempe. rancy Tit,2,11,12 Consider thy dil. folution. Senec. Epift 115

cause of their constant resolution to obey the commandement of Ionadab the fonne of Rechab.

But grace workes more folidly, and holily this constant resolution, and abstinence from valawfull things, by the confideration of the euill, the fhame and finne that doth follow yoon the contrary. Eleazarus defired rather to die gloriously, then he should breake the holy law of God, in eating of swines flesh. So did the seauen children. VVhen Tofeph was tempted to intemperancy by his mafters wife, this was his resolution. My Master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand. There is no man greater in this bouse then I: neither hath he kept any thing from me, but onely thee because thou art his wife: how then can I doe this great wickednesse, andso sin against God? And Tamar intifed to folly with her brother Amnon thus refolued. No fuch thing ought to be done in Ifrael: Commit not this folly, and how shall I put away my shame ? and thou shalt be as one of the fooles in Ifraell. So Daniel determined in his heart that he would not defile himselfe with the portion of the Kings meat, nor with the wine which he dranke, Iob made a Conenant with his eyes,

Walk in Sobriety as a Child of the light, & of the day, and walke honestly, as in the day of grace: bPut on the Lord lesus, and take no thought for the flesh, to fulfill the lufts of it. For whither we live or die, we are the Lords. Wee are bought for a price, we are not our owne: our bodies are the members of Christ, and temples of the Holy ghost, we should Glorifie God therefore, both in body and spirit. They that are Christs doe crucifie the flesh

with the affections, and the lufts.

I Consider that faving grace of God, that bringeth Saluation unto all men, and teachethus that wee should deny ungodlines, and worldly lusts, and that we should live soberly, righteously, and godly.

2 This present world and shortnesse of our life. Nibil tam eque tibi proderit ad temperantiam omnium rerum,

quam frequens cogitatio breuis ani, et buius incerti: quicquid facies, respice mortem. There is nothing so profitable for temperancy, then a frequent consideration of our thort and vncertaine life: what soeuer thou doeft looke vnto the death. This was also Pithagoras his lesson, Quibus a corpore solutus non egebis, illa omnia contemne et quibus etiam defuncto erit opus, illis ti bi vacanti deos adiutores precibus aduoca. Contemn e all these things which thou wilt not miffe when thou art diffolued, and as for the things that thou wilt misse when thou art dead, waite on these and by prayer seeke Gol tobe thine h lper.

onfider Christs comming, and the appearing of that glory of that mighty God, looking for that bleffed hope and reward of eternity, to all those that kee petheir

garments cleane.

4 Meditate vpon that great worke of our redemption, whereby Christ gane himselfe for vs, that bee might redeeme vs from all iniquities, and purge vs to bee a peculiare people unto himselfe, zealous of good workes.

Vie all the meanes both of prayer, labour, and imploring of that spirit of soudnes of minde, an una suspenious The frequency of objected pleasures, are dangerous. Semper voluptas famem sui habet, vitanda spectacula, vitanda denique consuerudo singulorum. Diligent labour in amans own calling, is a most present remedy aginst intemperancy. Ora et labora, and with Lucilius,

Nottes vigilate serenas. Si cum labore quippiam rette geris, labor recedit : facta recte permanent.

Stob Ser de temp

Christs coming Tit 2.13

Redemption Tir. 2.14

Praier, labour, &c 2 Tim. 1.7

Hier, E. ad damafe Seneca Epift.y

Ioan Petr-vale,

CHAP.

#### CHAP. XVIII.

# The frensie of Passion.

Rom. 7.5. The passions of sinne had force in our members.

Paffionswhat. Arift. 1.8 polit, They are either eood. Pfal.4 Phil.2 2.Cor.7 Pfal.119.33 bCic.3 Tufc. · Cic.4. Tufc. d Latt. 1.6.c 17 Bafil de virgin. Plat.m. Phileb. Bafilhom, Cont. Frale.



Affions are rauishings and commotions of the heart. They are naturall: and like fire and water, ill mafters: but good feruants. They furnish pleasure, and take away tediousnesse from the practise of

goodnesse. Wee are bidden Tremble and sinne not. 2 And with feare and trembling, worke out your owne faluation. bTh' are parks of fire to kindle vertue, They are a whet-Pone of fortitude. They are horfes which draw the Soule in her coach, to the enioying ofher fweete obiects. They are the water that carrie the oile of grace aloft, from the filthy dregges of the earth. They are the nerues of the Spirit. They are the armed Souldiers to attend their Captaine. They are the Spurres to firre vp a fluggish heart to its owne taske. And they are the wind mouing the Shippe of the body, whither the Pilot of the minde directeth : by the compasse and Card of naturs and graces light.

But they become a most evill maladie, and breede much mischiefe, when they make their amity with sense: and rebellioufly tiranize oner reason: causing it to yeeld by force of battell, or elfe by alfurement of pleafure: That the mind may flauishly serue, and deuise

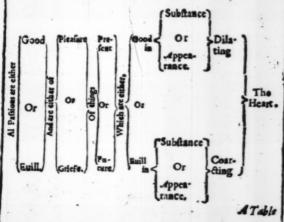
thoufand

Or euilt,

thousands of delights, to please sensuality, when they faile in their matter, or manner. In their matter when they seeke their wrong, and valua full objects: In their manner when they redound and exceede. If they bee smaller, they are easily digested, and expressed by words & teares; but if they be greater, and most strong, they make astonishment: and chooke the whole powers of the soule. Cura lenes loguuntur, ingentes stupent.

And although they bee immanent acts of the foule, and certaine motions: yet be cause they make some stirring, and alteration of the body and minde. they are called passions. If they decline from reason or grace, and molest the calmenes of the minde or heart: they are called perturbations. Perturbatio sen was est anersa a restaratione contra naturam animi commotio. And beecause they corrupt the judgement, seduce the will, and induce to vice: they are to be esteemed, for sores and sicknesses of the soule. As nada ariques a passion of vilenesses of the soule. As nada ariques a passion of vilenesses the passion of sinnes.

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Seneca

Lene apud Cico

Rom. 1.26 1 The f.4.5 Rom. 5.7

A Table of paifions ingerall.

				Absolutely in it selfe.	Lone.
			Good	or	
		Primitiues	marriable	Tobe poffeffed.	Defire.
		ring the	or	Absolutly init	Hate.
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-	are either,		Good	≺ or	loy. Hope.
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ther,	15 9 6	the primi	Hating the	S Present or	Sadnesse.
All passions are either,	. 37. 37			Future.	Feare.
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	. ,		Constant of	Louing the thing we have, and hating I the communication of it with another.	Ielousse.
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	Composidof	ot	(Vnequally.	Hating euill in a. nother bet loning more the sport ther-	Langbier.
		Primitives &	[Louing and	Hoping.	Distrust. Anger.
		derivatives both at once	d 01	,- m.	Shamefast.
. 4.		or	L Hating and	SHoping.	Confidence Despaire.
		Denuatives amongst themselnes	Sorrowing &		) Dejpaire.

## Part affected ..

The part affected are the naturall affections of the foule, which were created good, but thereafter loofed their holinesse and rectitude. In respect of the other more noble and principall faculties, they are but base, and are compared to the feet of the foule, both paraliticke, guttish and full of many passionate fores, molesting both the head and the heart, and sympathetically affecting both conscience, will and minde.

tron

Affections

# Caules.

For vnthankfulnesse in life, and vanity of thoughts, Godiustly giveth vp many to their hearts lusts of vncleaneaste, that out of a conscience lesse and remort-lesse minde they may doe those things that are not connenient. This he doth more or lesse, according to the measure of his anger: insticting this malady by degrees as pleaseth him.

As in the humor and disposition of man to be passionate, either by nature, or present occasion: So sathan concurreth with the streame of their bent inclination, to vrge them & make them stronger in their sury. The Dinell stood up against Israell, and pronoked David the King to be the more ambitious, and vainely considing in himselfe, to number Israell. Indas was driven in his insatiable coverous sets of the more ambitions.

Goda deficient

Rom-1.11, 24. 26.

Satan an efficient

I Co:,21,t

T

Annanias

A\$1.5:3

Epbe, 2, 2

Course of this world.

Ep.2.2

Tit.2 12

1.Pet 4 2:3

Rebukes.

Rom.7.8

Objects

1.10.2,16

Iud-16.9

Gen.37

The distempera-

Ananias and Saphira, Their hearts filled by Satan to lie unto the boly ghost, and keepe away part of the price of their possession. The Prince that rulethin the aire, enen the spirit that now worketh in the children of disobedience, is both the fire to kindie, the bellowes to blow, and sewell to seede: and a diligent agent to bring all disordered passions to most pernitious effects and ends.

Mans nature is most subject to the imitation of ill. The fashion of this world poisoneth his heart, cuill examples stirc him vp Towalke according to the course of this world, In worldly lusts: and after the lusts of men,

and lufts of the gentiles in the excelle of riot.

Such is the frowardnesse of mans corruption, that the more he is prohibited by the law, sinne in him Takes an eccasion by the commandement, and workes all manner of concupiscence, for without the law sinne is dead. Nitimur in veitium semper cupimusque negata. Many are the more enraged that they are rebuked, and the more bent upon their passions, that they finde any objected impediments:

The affections are gunpoudered, the least firic sparke of the worlds inflaming objects, entering at the smallest sence is able to set all on fire. The lust of the sless, the lust of the eies, and the pride of life are ready burning matches to kindle at all occasions, Danid when he looked on Bethsabe was inflamed with lust. Olosernes had his eyes rauished with the Slippers of Indeth, and her beauty tooke his minde prisoner. Iacob when he saw Iosephs garment sprinkled with blood, was stricken almost dead with sorrow. Cato affraied the Senate of Rome when he shewed them the Carthaginean greene sigges. This is common with beasts to be incensed with the presence of entising objects.

The distempered constitution of the body by a certaine sympathie, is the occasion of disordered perturbations: the humors by their resident substance or vaporous volaticke spirits, depraue the organs of the

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foules functions. Sometimes the braine is altered, whereby it sends a wrong report to the heart, or the heart is altered, whereby it misconceineth the true report of the braine, or sometime both are altered, whereby the braines apprehension, and hearts affection are iointly corrupted, and engender a storme of outragious passions. Sanguineans are inclined to too much soy and venery. Cholerians to anger and reuenge. Phlegimaticks to dulnesse, security and sluggishnesse. The Malancholians to forrow and care, as daily experience appeares in their strange disquieting apprehensions, sometimes ridiculous and sometimes most desperate.

Such is the confederacie of passions, that one maketh away for the extremity of another. Excelle of delight, when the object is gon, causeth excesse of dolor. Excessive desire, makes excessive forrow, vpon the losse of things defired. David when he was in the paffion of his adulterie, he furthered his flame with the firie rage of murther. They that pine themselves with the Bulmy of couetousnesse and would be rich, fall into tentation and Inares, and into many foolish & noy some lusts, which drown men in perdition and destruction, Passions sometimes degenerate into contrary passions: As the loue of Amnon to his fifter Tamar, turned into hatred. And Indas lone of mony, and hatred of his Lord, turned into the desperate hatred of himselse, and of his hire. Passions also of others, shadowed in vocevultu, & vita, begets possions in vs. Si vis me flere dolendum est primum ipse tibi.

Many are their owne idole, and doe fall ficke with the love of themselves The wisdome of selfeloue is that (aprila) foresight and care to performe the lusts and passions of the sich. They doe what they can to pleasure themselves in variety of delights and desires and inconcupisable appetite, at every thing that presides their appetites, they are most passionate of the passions of the world, which doe prosecute

Passions beget

1.Tim 6,9 Balque

Sam,13

Horaride art, poet.

Selfeloue

Ra.13.14

Arift.

fome

Blindnes of minde. Epic. 5 8 1. Tel. 1.14

Epbe,4.18,19

Hardnesse of heart,&c.

Weaknes of with and strength of imaginations.

Native impurity.

Rom.7.5 Ro.6.12 Gal.5.19 Ephe 3,

Jud. 19 Epine. 4.22 fome good, or else some euill : So that a passionate man and a lesseouer are reciprocate,

The twife blinded minde (men being darkeneffe in abstract) causeth the rage of passions, and lusts of ignorance: an undaunted and unbrielled horfe, must cast his blinded and vnskiltull rider, where there is no light nor power of grace nor reason, neither to direct nor restraine : Appetites will ouerrule their owners, Haning their understanding darkened and being strangers from the life of God through the ignorace that is in them, because of the hardnesse of their heart, which being past feeling, have given themselnes unto mantonnesse, to worke all uncleanenesse with greedinesse. Ignorance is throng enough. to breede passions, but so much the more if it have conjoined withir, the vanity and madnesse of the minde, hardnesse of heart. And a conscience past feeling or such like. For as is the inorganicke minde and will, in their judgement or election, fo they excite or permit the paffions to flirre themselues.

There are many of weake mindes, and of stronger imaginations. Their imagination the mindes deputy (both deceitfull and deceited) by inward delusion bribery of sence, and soolish report of vulgar judgement, outrrules & captinates reason, setting up into the soule a fond opinion to fit reasons throne. And proclaimeth liberty to all the insolent affections, moving every passion by the appearance, and opinion either of what is

good, or what is ill.

But the most conjunct and ineuitable cause, is that native inherent corruption, which is called the flesh whereby affections and passions have force in our members. This is that obedience to the lust of our mortal body. The passions are the workes of the flesh, and the lusts of the flesh in sulfilling the will of the flesh and of the minde. They in whom such passions reigne are unregenerate, natural baning not the spirit, mastered by that old man which is corrupt through deceiveable lusts. And serving the lusts

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## Frensicof Passions.

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and dinerse pleasures thereof. Enery man is tempted when he is drawen away by his owne concupiscence and is entised. Then when sulf bath conseived it bringeth foorth sinne, and sinne when it is finished, bringeth forth death.

## Siones and Symptomes.

THe passionates speech (ifoho rocas) is the glasseprefenting his possions, if any will charge him with this Loquere vt te videam : his ventings will finell of his heart. As Elihuin his zeale, fo he in his passion, hath his belly as the wine which hath no vent, and like the new bottels that brast. The center of his speech, and axtree whereupon his talke most runneth, is his passion, whether it be brawling, vanting, wantonnesse, bragging, quarrelling or fuch like. As words, fo actions are the rifts and clifts, through the which the sparkes of his p affions glanfeth : they are the leaves and fruites of that tree of bitternetle. His troubled fountaine yeeldeth impure streames. Apparrelling, playing, company keeping, feafting, drinking, writing, walking: As also dolor, paine, musicke and accidents, indicate the modell of his inward motions,

He is more wilfuil then wife, and makes himselfe a foole vpon his owne charges. Appetite is his maister, reason and piety his slaues: passions are his greene spectacles, whereby all things sceme to him in a salse colour, and according to the smell of his humor. He will be judge and party both in one cause. All the world are fooles in his conceit, his vnderstanding is corrupted, and so overhaled with vehement apprehension, and salse representation in conceit that he is throughly choaked and rauished in his perturbation. He can neither speake, heare, cate, drinke, sleepe, thinke nor pray.

Tit.3.

14.1,14.15

His words.

Lacri, Socrat.

His actions.

Plutare in Moral.

His will

His wir

Histashnesse

His fenfuality

His foolishnesse

His hopes and defires.

Pro.30 15,16

His inconstancy

He forceth reason and wit to deuse all sophismes to pleade passions right and all engine to further his humors taske. He is uncircumspect, precipitate and rash, inconstant and fleeting, craftie to deuse all meanes of delight. Amor est ingeniosissimus. And inventive to eschew the matter of his sadnesse and feare. His will hath two natural inclinations, the one to reason the other to sence, but he enthralleth them both to follow sensuality, and bribes his will with sences baites. He is wonderfully metamorphosed from himselfe as it were with Circes potions: his fairest calmenesse turned to a storming tempest, and his wisest counsell to franticke foolusings: he is a burden to himselfe and creates himselfe many crosses both reall and imaginary.

He feedeth himselse with vaine hopes, and is vexed with vainer wishes, what ever he thinkes makes for him, that must be had or done, albeit the whole world cannot afford it. Rachell desired children, or else she would die. These two drunkards Philoxenus and Melanthius that they might have the more pleasure in the drinkes descending to their stomake, wished the one a Smannes throate, the other a cranes neck. Heere phantalie commaunds, reason is a drudge. Time and place are cursed, if they afford not oportunity to rage: like Hydropicks the more he drinkes, the more he thirsts, with the Horseleech and her two daughters, he crieth gine, gine. And with the grave, the barren wombe, the earth that cannot be satisfied with water, and the fire, he saith it is not en-

Mis peaceablest contemplation, his sweetest contentation, and brauest resolution, with a sudden inundation of a tempestuous apetite, will be suddenly disturbed, and for a little passionate roy will reject the fruition of all his other sweete contentments. At once he is pussed with pride, fretted with enuy, shaken with seare, instamed with loue, consumed with ire, slowing with hope, and incontinent againe ebbing with sorrow and dis-

paire.

ilmes to his hund rafh. anes of iue to al hath other

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exed for orld The Methe one anare Ty.

th ue. n. ¥-

pare. Prosperity puffeth him vp aduerfity deiecteth him. In loue he pineth, in hate he frets, in anger he rageth, in fearehetrembleth, in joy he is dissolute, he faints in hope, and in woe is desperate.

Defires diftract him, and his passions are so many hungrie hounds- gaping and gnashing at his minde till they be filled. His inward basiliskes sucke out his heart, and he like Prometheus, the Eagle of his passions vpon the high Caucasus of his conceits, corrods his breft. He is like Phaeton the Sunnes sonne, ouerhaled with his horses; he is toffed with a contrary tide, at one inftant lust and shame, pride and parsimony, fury and feare, love and hate, joy and hope beate against other bankes. And suddenly Beltazars ioy is turned into woe. Amnon and Putiphars wifes loue to present hatred. If reason or piety prescrue paine and labour, passion commaunds fluggishnesse, when piety bids fast, sensuality bids featt, when reason pardoneth, passion reuengeth. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other.

His torment and

## Prognostickes,

Nordinate paffion is a most sharpe and violent disease | Case dangerous Lalwaies dangerous and deadly, but so much the more, if the mindes inclination, a geaceleffe heart, a diftempered body, custome and presence of the baiting obiect doe concurre.

Meft of all the greatest euils doe spring from the fountaine of passion. The soule disquieted, wit defaced, grace extinguished, the whole man made a foole before the word, an enemy of himselfe and to others : and before God culpable of judgement.

Paffions

Enfuing cuils to

To the body

Pro 14.30 Pro.17.23

Calius 1.1.6.13. &

Pro.17.22

Eurip'd's.

To others.

a Gen.4 b Gen.34 e Gen.39 d 2. Sam. 13 e 1. KF1.21, 2. Cbr. 24 21

8 14dges 9 h r.Sam.22 i 2 Sam.17 k Gen.4 l 2.Sam.11 To themiclues; m Gen.4 n Evod.

N4 m 16

f 2. Chro. 21.5.

Passions distemper the body, loose the spirits, engenderhumors, and produce diseases. Albeit A found heart be the life of the body, and a loyfull heart canfeth good health, because the heart is enlarged, the spirits are multiplied, and through the body distribute, yet if joyfull enlarging patitions be vehement, they caufe great infirmity, refoluing the spirits, weakning the hart, and oft times bringing on fudden death. Chrysippus and Zenxis died laughing. Sophocles the poet and Philippides the athenian presently died for joy. If passions that coarct the heart, as feare, despaire and sadnesse be vehement they endanger the body. A forrowfull minde drieth the bones. Many have contracted incurable discases Averi ja a'idponuer riveren nosc. Sorrowes engendereth difcases to men. The body languishes in consumption thereby. Diverse in a suddenty, in the middest of a passion, haue become epilepticke, apoplecticke, paraliticke, phreneticke; and some have given their life in the middest of their perturbation.

Passions are tragicall, they make a gnars wing the mother of much sorrow. They dare produce the most vanatural cruelties, commit the greatest vilenies, and finally bring on the greatest sudgements, by passion.

\* Abell was slaine b Dina raushed, closeph present, drawar defiled, Naboth and Zacharia stoned to death

and Iohn the baptist beheaded.

In passion f Iehoram killeth al his brethren, 2 Ahime-lech killeth his threescore and ten brethen, 3 Saul killeth fourescore and foure priests, and after killed himselfeste, 1 Indus and Achitophell hanged themselves, 4 Caine killed his brother, 1 Bethsabe is defiled. Vriah murmured. Absolon against his father rebelled: and for that men would not bridle their passions, and quench the slame, till they attained their designes and obtained their full desires, God hathiussly met their firite passions, with his sirie wrath. To Caine is cursed, Pharao plagued, Sichemeits killed, P Corah Dathan and Abiram devorced,

the

Athe people punished, "Achan stoned, Sodome and Gomorha burned, since & twenty thousand valiant Beniamites put to the edge of the sword." Amnon slaine," Absalou hanged; " and finally all the two passionate looseth heaven, and procureth endlesse wrath, whose end is damnation, whose God is their belly, and whose glory is their shame, which minde earthly things.

"Iofa 7
"Iofa 7
"Judges 20.46
"2 Sam.13
"2 Sam.15
"1,C07 6 10
Eph.5.5,Col.3,6
"1 Phillip.3,19

### Curation and remedies.

In apprehension, which many have by custome, ignorance, education, or by nature: time also that consumer of all griefe, are no true remedies of passions. As forrow to amende wantonnesse, and ioy to ouerthrow anger.

If the diffemper of the body be the chiefe cause of any passion, it must be phisically cured, all the noisome spirits and humors that depravate the organies, and peruert the sunctions of the soule, must be altered,

purged, diverted and corrected.

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Withdraw thy selfe from vulgar opinions, that peruert thy sinaginations, and inclame passions. Follow not the multitude; frequentation of vulgars is contagious, beware of examples and customes, suspect that wherewith all are delighted, and count it madnesse to sollow the filthy traine of sottish peoples conceit.

Studie to divert euils, and avoide all occasions of this frense. Occasiones faciant latrones, yea occasions of occasions should be eschewed. The Nazarites that they might abstaine from drunkennesse were forbidden wine, as the occasion of drunkennesse. As also they were forbidden to eate the rasings, least thereby they might be allured to the wine. Beware also of any calling, errand

False remedies

Bodily remedies

Reicct vulger opinions and ex.

Eschue objects

Num.16]

Beware of selfe

Prese to the cotrary passion

Arift.

Divert thy

rand or exercife, to the which thy nature, gifts or prachife is not answerable, or to take on a heatier burden then thou art able to bere. Otherwise thou canst not but be continually molested with striuing against thy weake wit, staggering strength, and slender skill.

Preferue thy selfe from a soolish dotage of thy selfe: be not thine owne idol, nor thy owne farthest scope, in all things suspect thy selfe, beware of complacency: neuer rely on thy selfe-opinion: be humble and affable, and

leane not unto thine owne wisdome.

If thou perceive thy selfe inclined to any vehement and extreame passion, study to bow and bend thy selfe as farre as thou canst to the contrary extremity, that thou maiest the more easely come to the golden, mediocrity: As the Philosopher, by the similatude of a crooked staffe declareth, which to make it stand, even wee doe bowit far to the contrary side, but thou must be very wise herein, that thou stay not there two long, nor fixe thy selfe to deepe, nor bend too farre least thou doe breake.

Dumvitant stultivitia, in contraria current.

Divert thy heart to some other objects, and transport thy attention to some other thing. Give thy ill gueft flender entertainement : while thy passion looketh for thy attendance, neglect it, and be the more diligent in other affaires: let wit, memory and conscience, deuise some other contrary or diverse passion to exercise thy heart : In thy greatest delights, pause vpon some forrowfull subject. In thy sadnesse thinke you thy sweetest or supreme contentments; in thy anger muse vpon some feare, or else if thou cannot change thy passion in. to one of another nature, yet alter the subiect thereol and give it some other thing to worke vpon. As for example, turn thy forrow to a forrow for fin. Conuert thy feare to the feare of God, change thy iny to the ioy of the spirit, convert thy hatred of the person, to the harred of his vice, and alter thy greedy appetites of foode, riches

riches and honour into these holy desires of righteousneffe, of the bred and water of life, of the riches of grace,

and prerogatives of the sonnes of God;

Learne in the greatest assaults and tempests of most vehement tentations to be of the strongest resolutio. As It feph was, when he was allured by his vile Miffres. And Abraham when hee was commaunded to kill his fonne: pulled up their hearts most resoluedly, with one naile, they did drive out another, and made an advantage of tentations. Ich at the brinke of desperation most resolvedly concluded saying, Albeit God would killmee, I will trust in him. This is a most commendable act, practifed onely by them that are of gallant fpirits, and best regenerate by grace: at the brunt of greatest tentations, and in the middelt of the race of most raging passions, to pull vppe and hold their hearts, fast staied, like wild bridled horses,

And because the egge may come to a Serpent, it would be crushed in the beginning. Principys obstail Pharas, would have killed the Infants of the Iewes, to ftop their increase, Passions would be stopped in the beginning: least vnrestrained vse, come to a certaine

habite.

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When thou dock fall into any perturbation, take a view of thy felfe, and perceive how thy minde is corrupted thy will peruerted, thy eies blinded with imaginations false spectacles, making Mountaines seeme mole-hils: and mole-hils like Mountaines. That finding thy selfe made a foole ypon thine owne cost, thou mailt the more be induced to diflike and diffiant thy patfion.

If at the first encounter thou canst not get thy passion | Conceile. extirpat, yet at the leaft, coceale it for credit, that shame appeare not: And to eschew other inconveniencies: that the world, nor thy enemies fee nor thy weakenes. To restraine is best learned before the greatest auditors, Restraine, where shame and discredit are helpers of restraint : as

Isbs 1.13 Heb. 1 2, 22.

A pregnant refoution

I Cer. 10,11 3. Cor-3,9: 105.15.13

Stop paffions in

Behold thy distagured felfe.

alfo

Delay Plut, in A.rom

Beat dawne thy body, eug in law full things 1 Cor. 927 Greg.l.s Mor et Hom 35 Jup. Eugn lames 5 5

The most excellent & infallible remedy is mortification What mortifica tion is not

Whatitis Rom. 6, 2 ad 14 Gal. 6.14

Why fo called Coll3.5 Gal.5. 24 et 6 14

The ground ofit, Eph. . 17 2 Cer 5 15 lohn 15 Ephe.6 Epbe. 4 13 15,16. also by frequent inuaying in common conference againft fuch a paffion, which by time will make thee athamed, to give it bridle insprivate. Execute nothing inthy raffion. This was the counsell of the Philoso. pher Athenodorus, to Augustus Cafar, before he should doe anything in anger, hee willed him to resite the greeke Alphabet.

Beate downe thy body, and bring it to subjection, by abflaining not onely from vnlawfull pleasures : but also from lawfuil and indifferent delights. This was one of Serates his leffons, Solus in illicitis non cadit, qui fe aliquando et a licitis caute restringit. A pampered body wil repine. Delicately to entertaine it, is to extinguish fire, by guppowder, fasting, praying, labour, study, and fuch tike 'aufterities keepe it in subiection ; and fitteth

it the better for mortification.

But the most fure & excellent remedy against al pal. fions, is true mortification, which is not cuery restraint, or forbearing of passions. Neither is it to conceale them, or simply to want them. For infants want many passions. They also that are gelded by nature, by man, or by age, doelackethe passion of lust. Many bridle the perturbation of anger, with the passion of feare. And some can smother downe, and bridle their appetites: by the rule of reason. None of these waies are mortification. For Christian mortification is, when by nothing fo munh we commaund and temper our paffions, as by the due and deepe confideration and right vie of Christ his death wrought in the heart by the spirit.

Mortification is fo called, not fo much for the killing of the life of passions, as for the meane and vertue whereby they are killed, to wit Christs death and crosse.

The ground of true mortification is our unian with Christ, when Christ dwels in the beart by faith: And we in him new creatures. He the wine, wee the branches. He the head, we the members of the body. In the increasing of

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Gods growing up in him, in the unity of faith to aperfect

The inward practise of mortification stands in found meditation, and in trueth of fanctified affection. Meditation is practifed by difcomfe which is not onely a prouision for the tempest, but also a sure anchor of the minde, in the midft of the storme, and gives the best temper to the foule, and fitteft rule to our perturbations, while it is rightly exercised vpon Christs death: iudging thus, that if one be dead for all then were all dead, And as Christ hath suffered for vs in the flesh . Arme your selnes likewise with the same minde (moia) which is that he which hath suffered in the flesh, hath seased from finne. Thus in his death as in a large volume, written all with bloody letters, reade at once thy infinite guiltinelle, endlelle mifery, and that inestimable redeeming counterprise. Allother things (as foules, filhes and beafts) must die, to make our bodies llue, and it behooued the some of God to giuchis life to make our soules live (O bloody lives.) In his death behold the fathers infinite wrath in punishing our finnes in his sonne : his vadeserved mercy in saving vs his enemies, and his vnspeakeable wisedome in causing divine instice against the finner, and mercy to the finner fland together with. out prejudice of other. O the deepeneffe of the riches both of the wisdome and knowledge of God, how unsearchable are his indgements, and his maies past finding out,

As for affection, at the strangenesse of Christs death with the ecclipsed Sunne, darkened sirmament, reating vaile, breaking rocks, trembling earth, and opening graves, let thy heart be commoved, with hatred of thy selse, and sorrow for thy sinnes. Looke voon hims whom thou hast pierced, and lament for him as one mouraeth for his one some and be sorry for him, as one is sorry for his sirst borne. Exult in thy redeemer. Say Godforbid that I should reioice, but in the crosse of our Lord Issue Christ, whereby the world is crucified unto me, & I unto the world.

colof. 2,19

The practife of it flands in two things Meditation on Christs death practifed.

2 Cer. 5.14

1 Pct, 4-1

Consider in his death.
Thy owne guiltines and mitery. & Christs' counterprice or marries.

The fathers wrath, mercy and wildome,

Rom.11.33

Affection.

Sorrow.

Joy: Gal.6 14. Hope. Coloff.3;4

Tit 3.13.

Philip.3.21

1 Ich.3,3.

Loue. 2 Cor. 5,14.

Luc.13, 37.

Colof.3,11.

Ro.1;,14.

Conclusion.

Pro.16.32,

Be confident in the hope and expectation of his comming, and our glorification. That when Christ which is our life shall appeare, then shall ye also appeare with him in glory. Looking for the blessed hope and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working & c. And every man that hath this hope in him, purgeth himselfe, even as he is pure.

Let the lane of Christ constraine thee, and possesse thee wholly, who is he had never loved vs, we had never lived whom we must love, because he loved vs first. The diamond sashioneth the diamond fire converteth sewell into fire, the consideration of his love, will force vs to love him. Cos avsoris amor, whose maiesty the higest Seraphins doe admire: He is without Paragon in love. His tender affection towards vs stands ever in the Lanish. He humbleth himselfe to exalt vs, and protrively did he gird himselfe about, we to fit: and he to stand and serve. Let vs have Our conversation with him in Heaven. Let his peace preserve our hearts. Let vs daily Put on him as out garment, and thou shalt have no thought to fulfill the passions of the sless,

To conclude. In thy greatest assault of passion: Meditate upon Christs death, let the minds discourse sirre up the heart to holy passions: as to the hatred of thy selfe: sorrow for thy sinnes: seare of Gods wrath, reioicing in thy ransome: hope of endles glory, and loue to thy Redeemer, that all other vaine and idle passions in the soule, may fall downe before them as Dagon did before the Arke. Beare rule oner thy mind, and thousshalt be better

then he that winneth a Citty.

#### CHAP. XIX.

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# The furie of anger.

Ephe. 4.26. Be angry and sinne not. Ira furor breuis est. Flaccus.

Nger is an inordinat perturbation, thirfling for the reuenge of an iniury. It is inftly to be accounted a difease: Cum omnia
estimated in morbis vitiair acundos morbosos nominauerunt. Forasmuch as all vices are enranked amongst sicknesses, they have named those that
are angry, to be sickely, and that of furie. Irasmor bremis est. Ire is a momentaine madnes.

The first motion of anger, is an vnwilling chase: at the encountering with an iniury, without any minde or purpose of reuenge. The second motion is voluntary with a concluded desire of reuenge. The first is a natural infirmity, and almost ineuitable. The second is an acquired euil, when the Apostle saith; Be angrie and sinne not, Concessit quod natura est, negative quod suspa est. It is a momentaine madnesse: as the children of the second Adam, we should not hold it in.

It differs from all other forts of anger, which are called lawfull:

The Anger of God is effentiall, and most inftin all his indgements. And Christ as he was man, was angry

Anger, what it is.

Cic.l. A Tufe. queft

Flacema

The two motions of anger,

Ephe. Ambroje. Befil.

It differs from lawfull anger, as

The anger of God, Math,1,7.

Ro. 2, 5,8 0 3,5. Mark 3,5, 6 10, 14. The anger of Zeale. Nazianzen. \* Pfal 119,139. Marke 3,5. blude 5.6 \* Mat.3,7 Daniel 3,16. Act. 24,10, 6 26, 4 Exe. 16, 20, 0 32,32. Num. 12,3, 0-25 7, 2. Icre.6,10, 12. , King 19,14.1 10.2,17. e Numb. 16,1 5 Ad 13,2. Math 5,59. F AE 7,24 2, Sam.13,21; Nebe 5,6 Bern. Anger of fortie tude: erit. Plate. Anger not in beafts: Senec, 1.3, c. 16. Anger d'iffers

Senec.l. 2. de Ira.

from cruelty.

Degrees of anger

most vnspottedly, when he looked round about vpon the people angerly, mourning also for the hardnes of their hearts.

The anger of zeale (Iracundia moderate firans: zeli eft armatura) hauc euer thy eye on Gods glory, the publick weale of Church or common wealth, the private benefit of the injurer, or miared. It never degenerats into ma lice, it hateth not the person for the fault, neither loueth the fault for the persons sake. blt is modest, milde, charitable, and free of bitternes in speaches and behaujour. It keepeth decency toward all parties according to their rankes : dAnd as the manner of it is feemely, fo the matter of it is weighty and just : For either it is Gods glory. The preservation and defence of our selues our life, our estate, and name, or the ordinary repelling and redreffing of teceived injuries. It abhorreth all private revenge,) the maintenance of others by the law of charity : or the correction and bettering of others, wherein Elidid faile : quia ira Elitepuit in filios, ira Dei exarsit, in ipfum. The anger of God is his iuftice, the luke warme anger of Eli, washis luke warme zeale. The anger of fortitude and valour is that. Cos fortitudinis, the whete flone of fortitude, the temper and file thereof, and the Sinow of the foule; this appeareth most in lawfull defence whether of one felfe, or of others. As was Mofes anger against the Egyptian whom he slew.

Anger doth not befall to beatls. Quibu pro ratione est impetus, bomini pro impeturatio est: who have rage for

reason, as man hath reason for rage.

Anger differs from cruelty, as when Hanniball saw the trench full of mans blood, said. O formofum spectaculum: Or when Wolefus the proconfull of Augustus in one day slew three hundred men, he walked proudly amongst the dead and said. O remregiam, non suit hac ira sed feritas. This was not anger but cruelty. Origo huius mali ab ira, est qua transit in crudelitatem.

There are degrees in anger and (vt placet Donato) Ira

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eft ex causa iracundua ex vitio multum irascentis, & ex moribus. Some are angry vpon some sudden occasion: and some are accustomed to be surious. There is. Irassine voce, iracum voce, & iracum verbo vocis. An anger without voice, an anger with the voice, and an anger with word and voice. Againe it is either hidden and subdued, or hidden and nourished, attending the opportunity of reuenge. It is againe either silent or prosessed by tace, by speaking or by doing. Some are some angry, and some pleased. Some are slowly angrie, and slowly reconciled. Some are slowly angrie, and slowly pleased: and some are slowly angrie, and some pleased. Mille species sunt mali multiplicis.

Anger ariseth by a battell of two contrary pertur-

bations, at one instant assaulting the heart. The griefe and mislike of the offered and offending insury, causeth the heart contract it selfe; and make retrait of the thinest blood, and purest spirits, from the neerest and remotest parts, whereby the face groweth pale and blackish, and great heat is gathered about the heart; which intestine flame incontinent breaketh and brayeth out againe, with an enlarging of the heart, through the delire and delight of revenge. Dulce eft dolorem reddere which im. mediatly appeareth with another visour in the face, so that griefe at the inkury coarcting the heart, and delight to be reuenged enlarging the heart, the vehemency of them both, and suddennesse of this mixt motion (Compositum malum) with the agitat heat, boiling out and infurnishing the effence of anger : If it be vented by any word, deed, or resolution, it is the sooner quenched: but if the flame beany waies forciblelie restrained, it makes the agony fo feruent, that the heart doth almost burst. It is justly therefore called give because of the heat that is in it (but the name is very generall) according to the which the latines nameth it, Ira quafi vra ab vrende, As

it is a fieric passion with a kindling of the blood about the heart, or from Ire; because he that is angry goeth ambros sup. Math

Sence.de Ira. l. 1,

The effence of anger & ground of it:

Senec la, de Ira.

Naziangen.

AE. 4.17, 1 Cor. 13,4.

from

Arifilize, z de As

Who are faid to be angry. Arist, ethic. 1.4 c.5.

The parts of an-

Arift.1.7 c.6.

Senec.l.2 de Ira.
6,3.
Senec.l.1 de Ira.
6.3.
Arifi
Cic.1.offic.

Defire of reueng.

from himfelfe, or out of himfelfe, deffert a fe.

These are most properly to be called angry. Qui celeriter commonentur & in quos non decet, & quibus de caussis, & vehementius & dintius, quam par est, & qui tardius redeunt in gratiam & nis visio sit consecuta. Who are sooner stirred vp, both against these they should not, & vpon such causes, and sorer and longer then is due; and who slowlier are reconciled, and that not valesse are uenge doe sollow.

Anger hath first a dolour conceived for some injury, whether it be in effect, or in appearance and imagination, whether it be bigane, present, or to come. Qui per iram facit, omnis dolens facit 2. A felt impatiency, and impotency, whereby it judgeth the burthen of the wrong to be more, then can be borne. 3. An vsurpation whereby it takes vpon it felfe, to be both judge and party, and a carucrinits owne cause. Regis quisque intra se animum habet, vt licentiam sibidari velit in alterum, in se nolit alteri 4. Cupiditas pana exigenda. Or cupiditas doloris reponends. A defire to be reuenged, and to requit with dolour, encouraged by some hope and power of performance, to whom it is proper. Cupere a que la sus videatur, ei quam maximum dolorem inurere. It is therefore called ma from the word any appeto, because it hath a defire ofreuenge : but it faileth in this, because it desireth to punish him that hath not deserved, or to punish more then is deserued, or to punish befide a lawfull manner, or to punish not for the right end, which is the confervation of inflice, or correction of the fault, looking more to the party, then to the impiety.

## Part affected.

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The immediate seat of this sury is that naturall affection of Anger, whose moderate sunction and motion should arise vpon a just forrow for euill, and a lawfull defire of reuenge: but when it is immoderatly commoued, then it is not onely diseased of a sury: but likewise also the heart and minde by a simpathy are molested and a gitat.

The natural affection of suger.
Marc. 3 5 & 10,

1 Cor. 7 11.

## Caufes.

TOr one'v injurious deedes, but words also (which I are but winde) doe inflame the heart. Agrienous word firrethop arger When we heare any thing that difpleafethys, were it neuer fo fmall, we do conuert a mote into a mountaine. The Nazarets who had heard Christ preach most fweetly, to their hearts approbation : because he did a little rebuke then , were so filled with wrath, that they attempted to precipitat him, yea fuspicious thoughts of vnfelt iniury, are thought to be fufficis ent fewell to this fury. Nulli trafcenti tra sua videtur effe iniufta. Nonethat is angry thinks their anger vniuft. As Hippias in his rage killed all those his attending decre innocent friends, whom the tyrannized delated in his torment: when all were flaine, he asked the traitor if any remained? who answered, thou thy selfe alone. I have left no other that was deere to thee, Plurimum mali credulit as facit. We are fo kickinghearted at wrongs, that the lighteft suspicion and least coniecture, falacissimair-

Iniuries reall. Pro.15.1

Luc 4.32,38 Iniuties suspective. August ad Dioscor Senec 1.2 de Ira.

Senec.ibid.

Aggrauating of inturies taken from the injurer

The injured.

The inititie.

The forme of in-

Arift. ethic.l.5, c.8,9. Laert.l.5.c.1

Pro: 16, 20.

Education, Examples-Custome. Senec de Ira. 1, 1.

Bilious comple-

rit amenta are embraced for grounded verities, to fortifie our furic For Anger resteth in the bosome of fooles,

If the injurer be base for contempt, or great for impression, or a stiend, for vnnaturality, or an obliged, for vnthankefulnesse, or malicious, for cruelty, or pardoned oft, for insolency.

If the injured be great, or greatly damnified, a speci-

all friend, or fingled out from the rell.

If the iniury it felfe be great, and doth prejudge vs much in the goods of fame, fortune, body, or foule, in any one or more of these. If the iniury be vninerfall, extending the pestilent poison to more persons. It was committed wittingly, willingly, maliciously, and for

fome more great nischiefe.

If the forme of the iniuring, was under the colour of friendship, and with dissimulation, and premediration Is publick, disgracefull, or any other way, of a hundreth: whereby the manner may aggrauate the matter, in all these by respects, iniuries, so much the more, are occasions to kindle up anger: Considering that iniuries are thought to be more then points of unrighteousnesse. Quanvoluntus accedit & omnis iniuria sit avolente: & non volenti. And as Aristotles answere was gratia citò iniuria tardò senescit. So all memories how socuer they be dul in other things, they are most pregnant to reteine the impression of wrongs; without wood the sire is quenched, iudging it alwaies a point of speciall wisdome to be repaired.

Euill education, worse example, and most wicked consuetude (becomming another acquired euill nature) have made anger habituall to many: As that child returning from his education under Plato: when he hard his father (accustomed to anger) cry: said, Nunquam hee apud Platonem vidi. I did never see this with Plato.

The body affecteth the spirit, according to the distempered constitution thereof, whereby the complexion called bilious bath predominio. An introsulphureous

and

and gunpowdered distemper, most easily to be inflamed vpon the touch of the smallest spunk of injury: such siery men are daily seene to bee most stirred and stirring, their complexion, their manners, their diseases & death are all of times found to be bilious and siery.

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When that mantle of finne, and sufferer of all things (Lone) is inlaking every thing seemeth too naked. Caufes are invented where there is none. Surmises are embraced. Ishues and expectation are more respected, then the nature of things, we may not abide a higher, nor a happier. Nunquamerit falix quem torquebit salicior. Eliab Dauids eldest brother was very angry with him, and said; Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernesse? I know thy pride, and the malice of thine heart, that thou art come down to see the battell. Neither may we suffer a rival; whereup on ariseth all the ire in iclousity, wherein love is more extended then governed.

Wee are fighty of the moates that are in other mens eyes, we are like vnto the ladies of the fairle (Lamie) (who as the Poets fained) vse their eyes abroad, and at home put them in a box: we thinke all others should be so perfit, that never one of them should offend, we are ignorant that in many things we offendall, and we our selves, more then any other, whereby we give to every injurie a most vnwelcome intertainment.

Alittle thing will argue the deformity of our vices, the least checke whereof, makes vs to chafe, others perfection displaieth our wants: the loue of our owne enill, makes vs enraged, at others for their good. As a Cainagainst Abel. b Saul against Ionathan, Asa with the Prophet. Nebuchadnezzer against the three Children. The Iewes against Christ. Hereupon ariseth anger at reproofes, so that the sury of the patient, may not abide the fauour of the Physician. Pessionus quisag correptorem asperrime patitur.

Selfeloue hath three speciall factours, whereof one is

Loue deficient, Pro.10.1. I Cor.13,7.

1.Sam.17, 28,

Loue ill gouerned.

Ignorance of comon weakenelle,

Impatiency at re

2 G(N.4,5. b) 1 Sam. 10,30 c 2 Chro. 16,10 d Daniel 3,13. c Lut. 24,28 f Hofea 4 4. Senec. de Iral. 3, c.37. Selfeloue. Pride.

voluptuouinesse. P/al.46

Gen.41 1.Sam-18.?.

Efter 3.5. Gen.31.1.

Gen 27,36.41.44.

Drunkennelle.

A mind too deli-

Senec.de Fra.l.1

directed to clime honors highest altitude, vntill it attaine to the elevations zenith. The other by a contrary step, to seeke all commodity by descending to everie thing beneath, even to the lower mettalline profundities. The third to goe along and abroad for furnishing of pleasures, that they may be enioied in Chambering and wantonnesse. They all cry who will shew us any good. And before they want, they will fay : Quid vultismihi dare : whatfoeuer croffeth, irritats, who is not with them, is against them, and opposits are their deadly enemics. Cain is grieued that one, although his brother, should be preferred to him in heaven or earth. Saul is exceeding proth that the people should ascrive to David tenne thousand. and to him selfe but one thousand. And H. man is full of wrath, when Mordochai bowed not the knee vnto him. Laban and his sonnes are offended at Iacob, for that he got all his honour by taking away all that was their goods. And Efan greatly grudged at his brother Iacob. for prejudging him of his birthright and fathers bleffing.

Drunkennesse as it darkeneth wit, and peruerteth the imagination, so beyond all the affections, it stirreth vp choller, by a conueniency of the sulphureous heat, that is both in drinke, and in the bilious humour, concurring to make the greater flame to kindle vp the hart at the smallest iniury, Cambyses King of Persia, animo magis quam conditione mancipium, in his drunkennesse was incensed at the gentle reproofe of his minion Prexaspes and killed his sonne. Alexander at the wine killed in his soolish sury his most louing Clitm.

If the minde were firme all the foresaid antecedent causes would have little force: But when the mind is delicat soft and dainty, it is stirred up by the most light and trisling toyes. As some will be irritat for a moate on their cap, as Myndirides the Sybarite, was grieved for that he lay upon an enwrapped rose lease. Nibil tolerabile videtur non quia dura sed quia molles patiuntur. The

firmeft

firmest body is troubled with the least blast of aire. The weakest and too tenderest mind is agitat with naughtiest occasions. Ad ista concitar in sania est.

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Or when the wit is weake, not of knowledge, but of wildome and discretion, any externall cause is able to make the greatest irritation, Innalidum omne, natura querulum est. As may be seene in aged or sicke persons, weomen or children, and who soeuer commeth neerest them in seeblenesse of spirit. Vi exulcerata & agra corpora ad issual lenissimos gemunt: ita ira muliebre maxime & puerile vitium est. As vicerat and fore bodies mourne at smallest touches, so anger is a womanish and childish vice. The weakest wood are thornes and briers, yet touched anoie forest, So the irefull are of a thornie and briery kind, and being lightly touched, pricke.

But there is engraft in the heart a radicall impurity and frowardnesse of corrupt nature, daily encreased by custome, which bringeth forth this passion, amongst the rest of the works of the stell and members. And let reason doe what it can, it can neuer truly subdue this sury. Animus rationis capax, non est suarum passionum Dominus, sed reprehensor. The reasonable soule, is not a commander ouer it owne passions, but a reproduer. So that by natures light, anger may be rebuked, and a little repressed, but neuer truly mortified.

Signes and Symptomes.

A Foole the same day (as soone as he is prouoked)

Shall be knowne by his anger, but be that concreth

shame (by bridling his affections) is wife. Ally affection

apparent, hie eminet. It imploies to the execution of

its owne surie, the sernice of the face to resemble, of

the

Ibid-

A weake wit.

Senec.de fraili.

Senec.de Ira.l.1.

Natine computi-

Anger appeareth

Seucc. de Ira. 1.1

Outwardly.

Democritus ex Anton.maxim fer, de ira: Senec.in Thyest, traged.2,

Virgil.eneid.1.2

Inwardly

Ephe. 4.27
In his minde and
other paffions.

Saluft,in Ingur. Senec in proverb. the minde to denife, and of the tongue and hand to

Anger sheweth it selse in its owne colours: For wife to peak a sold wit explain. Into anger there are many shamefull things, which appeareth in the sace, in the sace in the voice, and in the gesture. The Hebrews calleth it Aph the nose by whole nostrels the slame breatheth out, or Synecdochecally because it appeareth most in the sace. The lips trembleth, the teeth gnasheth, the nostrels riseth, the haire turneth, the eies realeth, the colour of the sace changeth, the secte moueth, the tongue stamreth and brusteth forth. Quemadmodum canes. Cacas criminationes. Like vnto dogs, secret quarrellings. Iratus nibil nist crimina loquitur. As Schimei did against Dauid. 2. Sam. 16.5.

Impatiens animus, dira, blasphemia, probrum, vltio, rixa, mina sunt ira pignora septem.

Impatiency, curfing, blalphemy, reproach, reuenge, feolding and threatnings are the seauen children of anger, moderation of speech, and seemely behaviour are choaked, rightly it is called anger, from the word anger, because it strangleth and sometimes benummeth, that nothing is lest, but with the Asse, to bite and to sling.

furor iraque mentem,

Precipitant.

The image of God is defiled, Place is given to the diwell, wisedome is loosed, righteousnesse for faken, amity broken, verity darkned, and the light of nature and grace spoiled.

The angry minde is greatly agitate, and is like a faire wherein there is great tumults, confusions, meeting of all parties, going hither and thither with clamour and businesse. It causeth the smallest injury sceme the greatest, inciting to revenge, without all proportion. Cupido ira pession in consultores. Lust and ire, are most evil coun sellers. Iratus etiam facinus, consilium putat.

The

The angrie man swelleth in pride, is hasty in resolution, displeased with every thing, and cannot abide a gainfaier, or a gainflander. In his face he hath the characters of fury, impaciency, inconstancy, and impiery. He will not rest till he auenge himselse : he abhorreth to give place to God or the magistrates anger the sparethno lies, when he lieth in waite of reuenge. Semper mendax iracundia est, quare animo dolenti nibil oportet credere. His fury furnisheth him great ftrength to execute reuenge, furer arms ministrut. His other passions, leade, intice, dasle, and incline him, but this draw. eth, compelleth, blindeth, and precipitates him into the gulfe of all impiety. He seeketh to be reuenged vpon every thing, & when he lacketh a convenient object he will rage at any neere vnworthy thing : as Balaam at his affe. Xerxes at the rivers and hils.

He spared nothing to be eased: He that is hasty to anger committeeth folly, and be that is of a hasty minde exalteth folly. Yea he is a monster in nature, and contrary to God, hasty to anger, and slow to forgive. Proud hasty and scornefull is his name that worketh arrogancy in anger. But the wrath of a King is like the roaring of a lion, he that prounketh him unto anger, sinneth against his owne

Coule.

## Proguostickes,

If the habite of this fury be not preuented, or in the seminary not helped, the cure will be most hard. Nam si caperit serve transversos, difficilia ad salmem recursus est li it begin to carry vs overthwart, the recourse to health will be difficulte. Nulla pestis bumano generi pluris stetit. Their was never so dangerous a pest to mankinde as this is, he that is possessed with this sury though

Hisfury.

Ro.12,19 Deus.35,33

Seneca

His revenging

2(um 24.1

His folly Pro.14.17,29

Pro. 21,24

Pro.19.12 \$10,1

Caledangereus Senec, I, I, de ira,

Sonde iral, 1, 6,3

Pro.19,19 Enfuing euils to a mans felfe

1 Tim 2,8 Plutarch.Steb. Scrm.18

Arifl. 5 de Reip.

Senec.de iva 1 3 c.25 To others

Pro.12 24 1.Tim.2.8,Id.1,20 Jo 8.33 Pro.17,4

1.Sam,21,19

Gen.34,25 1.Sam,25.13 thou deliner bim, yet will his anger come againe.

It blindeth the wit, deformeth the body, and expofeth it to contempt and danger: It maketh the foule furious, it subuerteth mens estates, families common wealths, kingdomes, and maketh one to loofe his life with his sting. It defaceth Gods image, quencheth grace, stoppeth praier. M. Cato faid that an angry man and a mad man differ in nothing, but temporis mora, by ipace of time. It is Initium in fania, faid Ennius, and Initium penitentia said Seneca. It beginneth with rashnes and rage, and endeth with repentance and forrow, furmounting the delight of revenge, it is more reasonlesse then hatred, because Odium separatum est à dolore. Hatred is seperate from dolour, which doth ever accompany anger, and holdeth it greene. And though it have in it some poisonable sweetenesse, yet it tormenteth the owner and possessour with pangs like vipers, gnawing and gnashing within the mothers belly. It bringeth on deadly ficknesses, and oft times doth more hurt to him that hath it, then the iniury it selfe, Plus nocitura est ira quam iniuria.

Anger is a cruell monster, from which springeth al sedition, tumults, battles, murthers, destructions. The gulfe of all euill, it degenerates into hatred. All enils come from anger: as reuelation of secrets, violation of friendship, ouerthrowing of piety, making men like the diuell, and violation of the whole commandements. Anger is cruell, and wrath is raging, but who can stand before enny. Cateravitia impellunt animos, iraprecipitat, other vices moue mens mindes, but anger precipitates, It converts men into monsters, bealts, tigers, diuels. Saul in his anger flew Abimelech the prieft, burnt the city of Nob, flew man, wife, childe and beaft, and fourescore and five priests: and all this he did vpon the imagination of an iniury. Simeon and Lewi for one fault and offence of one, pnnished Hamor and Shehem, the prince and the people flew, spoiled and led away captiue

tiue. Phyrrhus in his wrathslew his trusty secretary. Fabatus. The Emperour Bitillion his greatest friend Cincinnatus. Adrian his onely sauoured Anpronia, Dioclessam his friend Patritius, Alexander, Clitus. But anger killeth the foolish man, and enuy slayeth the ideot. A man of much anger shall suffer punishment. Anger in thought is culpable of iudgement, anger in voice without word (for Raeha in hebrew is not a word, but a voice of anger) is worthy to be punished by the Counsel, but whosour is angry in word, saying soole, is worthy of hell. Per gradus culpa, crescit ordo sententia. It excludes from the kingdome of God.

P. Dia comes

Indgements.

Mat.5 Ambrof. Gal,5.10,21

# Curations and remedies.

#### Preservatives.

And first of preservatives, to hold out anger: first to be done, and more easily performed. Vitia facilius repelluntur quam expelluntur, vices are more easily repelled then expelled, like vnto bodily diseases, that are more easily eschewed then heated. In confinibus arcendus off bostis. The enemy is to be driven backe in the frontires. Principus obsta &c. Resist the beginnings of evill, medicine to an old malady is too late.

Torule sby owneminde is better then to win a city, this is done by discretion. The discretion of a mand ferreth bis anger, and bis glory is, to passe by an offence.

Ira furor breuis est animum rege qui nisi paret
Imperat hune franis, hune tu compesce catena.
The governour of the soule it is true wisdome, the

chaines and bridle are humane vertues by natures light,

Preservatives Senec-Epiff.119

Sones, l. 1 de Ira.

Discretion. Pro.16.32 Pro.19.11

Herat.

Both humane and divine, Senec.l.qued in Sapient, &c.

Col. 1:9

2.Tim.3.16,17

14.3.14,15,16,17

Draw ncerete God with fetled peace,

And divine gifts by graces light, Sapiens eft vir pefettus humanis diumifque virtutibus plenus. A wile man is perfit, and replenished with humane and divine vertues. This is he that is fulfilled with the knowledge of God, while in all wisdome and spirituall understanding, and so becommeth perfect in Christ Iesus, To this purpose ferueth the whole scripture, which is given by inspiration of God, and is profitable, &c. That the man of God may be absolute, being made perfect unto all good works. This is not that earthly sensuall and dividish wisdome out of the which springe bitternesse, strife, sedition and all manner of enill works. But it is that wisdome of meekenes which is from aboue and is first pure, then peaceable, gentle, ensie to be entreated full of mercy and good fruites without indge ing and without hypocrifie.

Let thy endeuour be, to be like the highest planets, that of all the rest are thought to be flowest in course: and like the supremest region of the aire in a perpetuall ferenity, as one that draweth neere to God, is partaker of the godhead, and hath his conner fation in the heawens. Be never troubled with darkning clouds, nor turbulent thunders. Amongest all earthly and humane chances (whereof injury is one) walke with a divine resolution and courage. Count the goods of the soule to be the onely essentiall good. Place them within thy selfe, and repose thy chiefest peace and contentment therein : fay with Stilpon' the Philosopher Omnia mea mecum porto. All that is truely mine I carry with me, All other goods of fortune count but aduentitious, & fubieet vnto alteration, fet not thy minde thereon, take them as thou maiest haue them, and haue them fo as thou maiest loose them : count baselier of them, then they are able to irritate thee. Let thy minde be folide, and like a diamond that is neither brused nor cut. Injurics then may a little vexe thee, but shall not ouercome thee, they may beate thee, but shall not hurt thee, they may shoote at thee, but thou art not penetrable.

Esteeme

Esteeme the cuill will of injurers, to be but motus inconditos quos casibus adnumera. Pitty them as diseased
persons; be no more offended with them then a Physician is with his impatient and petulant patients: but as
Demonax his counsell was. Potimeorrigenda esse vitia'
medicorum exemple qui non indignantur agrotis sed morbum sanant. Vices are rather to be corrected, after the
example of Physicians, who are not angry at the sicke,
but ready to heale their sores.

As for the iniury it felfe, thou must be bout either not to fee it, or if thou fee it, not to feele it, or if thou feele it, to heale it. And by a curagious infensibility to ouer-

come it.

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Vince animos iramque tuam quicetera vincis.

At every light offence, vie the remedy of connivency: it is the difereete mans glory to paffe by an offence, And it is a mans honour to ceafe from ftrife, Gratiffimum est genus venia nescire quid quisque peccanit. It is a most acceptable fort of pardon willingly to bee ignorant , wherein euery one offends, Many injuries would be despited, and purposely miskend. Moling of non agnofeere quam ignofcere. By a faire and honourable man ner scorne the iniury, and the author of thy wrong (In. dignm Cafaris ira) the contempt of contempt is excellent, andro auouch and thinke that injuries doe proceed from any other cause, (as foolithnes, weaknes, womanlinesse, passion) then from contempt. All the greatest Potentates, have vied this remedie. As Agathocles, Moifes, Antigonus Danid, and Cafar. Magnum fortunam magnus animus decet. A great mind becommeth a greateffate, the great minde will be as little mo. ued at vulgir wrong, as the Lion at the barking of curres. Avenge not your fetnes, but gine place unto wrath: for it is written, Vengance is mine: I will repay, faith the Lord : Therefore if thine en mie hunger, feed him: and if beethirft give him drinke; for in fo doeing thou shall heape coales of fire on his head. Bee not overcome of will. but

Pitry the injurer: Senes Laund in Sapient,

Srafmus LS, apopb

As for the iniury, See it not, seele it not, ouercome it, and heale it. Ouid Epift, 3. des roid.

Pro.19.18.
Pro.20,3
Senec.de ira.l.2.

Senec.l.s de ira,c.

Re. 13,19,20,21,

Plutarch, in traff.

How to vierebukes and corrections without anger.

Senes, l.z.de ira

but ouercome enill with goodnesse. As Phillip the Macedo mian King did with the injuring Nicanor, who not onely vied conniuence at his calumnies: but also ouercame him by an honourable guife, whereby hee changed his tongue, and made him celebrate the Kings praifes: vpon the which occasion the King said to Smicythus, Nicanors observer, Numquid vides in nobis effe situm, ut bene aut male audiamus. Dost thou not see, that it is in our hands to be well or euill spoken of. The like he did with divers others: through patience and clemency, he flewed himselfe to be a cunning Phistian of diseased and furious mindes. For the victory is glorious, when the iniurer is fnared, and made to thoope by a benefit : or of an enemie is changed into a friend. The greater the fault is, the more excellent is the pardon; and the juffer the renenge is, the more laudable is the clemency.

Smother not choler within, fret not inwardly, incorporate not anger, by hiding it. It is better it be a little vented and suffocate in the flame. Omnia vitia in aperto leuiora sunt, bueif the offenderabuse conniuece, & cle. mency, and is the more bold to offend : there must follow, first milde admonition, then more sharpe and pris wate reprehension, then after lawful and differeet caffigation. Tanquam ad remedium fine ina venjamus, non quali dulce fit vindicari, fed quafi viile. To the which we muft proceede, as to a remedy without ire, not that revenge is pleasant, but profitable. Corrections would bee feldomer then admonitions, that they may bee the more terrible like thunder. The fox must not see thee daily like a Lion : for then custome will drive away feare. Let none perceiue affes cares vnder thy Lions skin, (follie in thy fury) for that will make thee more despised. And if thou wouldest vie any lawful chafing to correct enormities, it must not bee common (as often, for light caufes, or vpon all) for contempt. It must not bee indirect & by whilpering behind the backe, for feare of incoura-

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ging to offend It must be direct, and set vpon him that offendethethat hee may feele it. It mutt bee profitable, chaftiling what is paft: and warning what is to come. It must bee medicinall for amendement : graue without laughter, serious without sport, and speedy without delay.

Makevie of all thy injuries, and take a proofe of thy felfe, and of thy vertues and graces by them. If thou be iustly injured (Indicium est ) and so acquiesce and amend, as when the courtier Smicythus delated Nicanor to King Phillip for detracting him. The King answered. Nicanor non habetur inter Macedonia pessimos: expendendum est igitur numme a sit culpanecne. Nicanor is not effeemed amongst the worse in Macedonia, it is therfore to be considered, whether I bee in the fault or not. But if thou be vniustly injured. Illi qui iniusta facit, erubescendum est. He that hath done the wrong should be ashamed.

Consuctude that other nature, maketh many things familiar, and easie to be suffered or done, as Mithridases the King with custome of poison, beginning at little. was able to digeft much of it; that at length he could not be poisoned. Learne by little and little to digeft cholor: Viulenienda ira, Many haue learned by vie what | Senee. nature bath not raught. Some to walke voon Cords, some neuer to laugh, some neuer almost to sleepe : some to carry intollerable burdens, and some to lyelong vn. der the water without breath : and all this for naughty respects, but much more for the tranquility of thy mind and felicity of thy fouleaccustome thou thy selfe to the tempering of this furious passion. Sanabilibus agretamus malie. And it is in our owne default, if we amend not. Socrates did by vie attaine to great meeknes, and mode. ration of his passions, who wied to wrong and injury himfelfe, as it were that he might the more calmely fuffer the injuries of others. He made his owne nature dof. cible, by dantoning his owne defires, in his extreame X 2 thi rft 1

Make vicofiniu

Accustomethy felfe tobridle an

Sen de ira. L c.13. PatarchPremeditat inin-

Count them com

Senec l.3 de ira e.

Senecabid.
Confider the infirmities of others,

Plutareb de Cobib.Ira. And thine also.

Be not fuspicious nor credulous Senec.l.3 deira.c. thirst having drinke present, he would behold it onely and command his desire in the presence of the thing defired. The like did *Plato* and these ancient Philesophers, who taught the remedies of anger, by their owne example and practise.

Prepare thy minde with the premeditation of injuries, whereby as with an Autidot, it may be firengthened against every prouoking accident. Telaprenifa minu nocent. No man is offended that he is cold in winter, or that I ee doth vomit in the fea, or that he is thronged in the publike freete, because these are forefeene common and almost vneuirable. Prasume animo multa effe tibi patienda. Prefume in thy minde many things are to be fuffered, thou canft be in no place where occasions of cholor shall not be offered , the minde is to be made strong by premedication, fortis oft animus ad que praparatus venit, Meditate on the infirmities of others, let nothing happen beyond thy expectation, none doth wants their wants; what ever wrong falleth out; let it be according to thy reckoning. When the report eathe to Anax agoras of his fons death, he was the leffe grieued, becaufe he had premeditat on his sonnes mortality. Thinke also vpon thine owne infranties, and speake to the owne conscience , and gonfider how oft thou haft promoked Godand manto anger, And forafinuen av orliers are but like wato thee, father simpathize with them then be enraged, and fay with Plato : Nunenbi & ego talis : and am not I fuch an offender as othersare.

Beware of credulity suspect the truth of every report, let natthy eares be facile to ralchedrers, believe not willingly, what thou vowillingly hearft, the fallest deceits have the fairest colour of verity. Try before thou trust. Multor absolutement is appearing ante indicare grain in fig. We shall acquit many, if we begin sirily to indeed before we be angry ig me place to some that it may bring some things to light. Take the absence party and keepe thy minde in suspense, and suffer not suspection to surnish

coale

coales to choller.

Eschew likewise needles curiosity, the nourisher of suspicion. Nonvis esseringus? ne sis curiosus, for a thousand injuries in thought word and intention have been deuised that neuer did harme, which is the injured party had knowne, he would have needlessly disquieted himselfe, as Antigonus the King willed these two subjects that spake cuill of him, to goe surther off from his tent, least he should heare them.

Amend thy leathing and disclaining minde, provoked almosto vomit at every conceited trifle. Considering that it is too delicate and nice, starting at every straw, childishly, weak, womanish, and through the scarcity of true injuries lascivious, and commoued with every toy. Dure trastandus animus off, or issum non sentiat nisi gravem. The minde is to be hardly handled, that it may scele no stroake, but that which is fore. Give it no rest, correct is, snib it in the yeelding to too sudden opinions of mistaken and imagined injuries. Bestow not thy thoughts upon naughty things, bridle thy desired and delightfull pleasures: and let not the thing offend thee that doth not hat me thee.

If thy body be of a cholericke distemper, disculering and affecting thy spirit, seeke persinent phisick for choler. If selfe-loue, pride, voluptuousnesse or anarice incline thee to ire, haue recourse vnto-their owne particular remedies.

Limit & leffen in thy owne conceit every injury, collect excuses from every circumstance. Circumstendamultis modil ira. Looke ever to the desiciency or sufficiency of the injurers will, and wit. If he be a childe, let his childehood excuse him: if he be thy father, let reucrence moderate thee, if he be an enemy, he hath done what he ought, if he be a friend, he will readily repaire, if she be a woman, she is the weaker vessell; if he be a king it is folly to resist; if it be a beast, it is beastly to be grieuced, if it be a calamity, it is God that docth it, if he be Seneca

Hardenthy mind against supposed injuries.

Senecol, z. de ira.c.

If thou be of a cholerick diftemper,
If inclined to felte-loue, pride, intemperancy or suarice.
Curreous confluttion, gentlenes, candor, animi.
Send. 3 de was.
11.34

M1,1.19&16,60

Confider the danger and deformity of anger,

Culpianus Chromerus 1,18

Fulg.1.7. Ep. 2

Sen 1.2 de ir.c. 36 Senec.l. 2 de ira.

Cenec.

a good man trust it not, if he be ill maruell not. Alia differenda sunt, alia deridenda, alia donanda, Exp ound things for the best, and take all things in some good part, be alwaies ready Excandore animi, and out of thy louing sincerity and curteous construction to eschew all aggravating of wrongs & probable suspicions what socuer is said or done, if it be doubtsome, judge the best, if it be evill, suspend thy sentence, and if they touch thee neere, lessen them by some excuses.

Consider the danger and deformity of anger, what' deadly discases hath sprung from it, as feauers, palsies, colickes, plurefies, apoplexies, inflamations, colericke, cæliacke andiliacke paffions what inward torment, and cret heartkilling viperous bites? till fhamefull requitall be had. Like Tamars reuenge, defiled her felfe with incest to be avenged on her father in law Inda, Many are like the foolish bee, giving the life to get revenge. The Emperour Nerua ended his life in a feauer, contracted by anger. The Emperour Valentinianus died by an irruption of blood through anger. Venceslaus the king of Bohemia in his rage of cholor against his cupbearer, fell presently into a palsie, wherin he died. Aiax through anger fell in a deadly fury. Behold the furious and more then beaftly deformity of those that thou dost see daily in this passion, that the turpitude thereof may affright thee. As the Spartanes caused their children beholde their flaues when they were drunken, to moue them to the detestation of the vice. Looke also vnto thy owne deformity, when thou art angry, it is the counsell of Plate, Sextins, Seneca, and many others, that the angry man should behold himselfe in a mirrour. Iratis profuit aspexisse speculum. That their owne deformity might make them mislike their passion. Cuins extra imago tam fæda eft. This is a better preservative then curative. Qui ad speculum venerat vt se mutaret, iam mutanerat. For he who doeth come to the looking glaffe, to change himfelfe, hath already changed himfelie. There

#### Furse of anger.

Confider Gods patience towards thee, and imitate

him. Mat.18

Lik 6

Eph. 4.32 Aug Sup . fi mon me eritu.

Consider Gods prouidence.

Pfa.139.10 10.19.11

I ut 18,17 1, Sam 16, 10,11

Confider his inflice and alleeing cyc.

Eschewoccasios. Sene,1,3 de ira.c.6

There is none mecker then God, there is none an' grier then the Diuel, choose which of the two thou will imitate, and precipitate? God hath beene patient toward thee, he is flow to anger, and fwift to forgiue, thou must forgive others (albeit it were Senenty fenen times) as thou wouldst have God to foreive thee Do to others as thou wouldest have the Lord of all others to doe to thee. And even as God for Christs Cake freely forgane thee. O formidolofa (ententia? fi parna fratribus non dimittimus, magna nobis a Deo non dimittentur. O fearefull fentence, if we forgive not fmall things to our brethren, great things will not be forgiven vs of God.

Consider also the providence of God, without whom no injuries can be done or deuised. Be not like the dog, that runneth to the stone and notto the caster confider the pittifull effate of thy injurer deceived by Saran and deserted of God. Pity the weake creature, be enraged against Satan, reverence Gods providence, and hold thy peace, because God harbdone it. Say with Christ to thy injurer thou couldest bans no power at all against me, except it were ginen thee from abone. And shall I not drinke of the cup which my father hash given me ? Say with David to Shimei, Because the Lord bath bidden him who dare then fay, wherefore haft than done fo. fuffer him to our fe, for the Lord hash bidden bing

Consider the inflice of God, the merit of our finne that is fo infinite, and the basenesse of our persons that are but duft and afhes. By our finnes we are worthy of all contempt, and by our viworthinesse we are subject to all mifery, and should be content of any contempt: remember also Gods alseeing eye, for he best keepeth himselfe from anger, that alwaies doth thinke that God looketh vpon him.

Trouble not thy felfe with too much bufineffe. Rerum nec multarum nec magnarum nec supra vires appetiturum. Neither of things to many nor too great, nor defired aboue our ftrength. Alliones nostra nec prana fint, nec an- Ibid.c.

Benec.liz de ira.c.

Pro. 22,34

Senec.l.3 de ira.c.

Confider our common vnion with Christ

Senecal, 2 de ira.c.

16id. Ad. 2,446 4.32 33,66.2 Pet.1,7 1 Pet.1,22 1 10.3,14,66.

Meete wrongs with wildome daces nec improba. Our actions must not be perue rie, nor arrogant, nor wicked, for in such things many things mult miscary. Eschew debates and controversies of dif. disputations. Alit se ipsam contentio facilins eft sea certamine abstinere quam abducere, Contention doth norish it felfe, it is more easie to detaine thy felfe from ftrife, then to withdraw thy felfe. Make no friendship with an angry man, neither goe with the furious man, least thon learne his maies, or retaine destruction to thy foule. Eschew graver studies, and fuch as doe weary the minde: as alfotoo much labour, watchfulnefle, hunger, thirft which doe exasperate the minde and kindle choler. Animus affectus minimis offenditur. A discased minde is offended with little : and to conclude, eschew all externall occasions of anger. As cholericke, Corys king of Thracia, when one did prefent him a number of goodly veffels of glaffe, he recompensed the gift, and immediatly brake themail at once, for feare through his choler he should be moved continually with his servants when they hapned feuerally to breake them.

Confider that by our common vnion with Christour head, we are the members of one body: If thou thinke it vnlawful to hurt the head, or the whole body, thou must also count it vhlawfull to be enraged against any part thereof. Sankt apartes sunt, si universum venerabile off. If the whole be venerable, the parts also are holy: the hand must not be angry at the foote, nor the feete at the eyes. All the members should agree to the conservation of the whole, and every part thereof. Quia singula ferwars totsus interest. It concerneth the whole, that every part be preserved. Heere is commended and any which is that great and holy mutuall charity, of all that are in Christ as members of one body. Whereupon doth solow that voluntary imparting and communication according to the necessity of every one.

And because wrongs meete with reuenges, do convert old wrongs into new reuenges, in the which recipro-

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cation, thou are prouoked to require with a fresh reuenge, and what shall be the end of reuenges, but anger and reuenges? anger holdesh the fire burning with
mutuall restex of iniuries and survey liter paris lis strate
breedeth strite copy in demands. Ignis non-extinguisher igui, nec ira sedatur iraeundia, fire is not quenched by fire,
and anger is not stated by anger. It is best therefore
not to meete wrongs, with wrath, but with wisedome and to let all bitternesse and anger, and wrath crising and entil speaking be put away from you withall maliciousnesse. Be ye courteous one to another, and tender harted
forgining one another, enen as God for Christs sake forgans
you.

Remember that all other living reasonsesse creatures as beasts, foules, fishes, liveth in perpetual peace among themselves in their ownokinde. If any strife be amongst them, it is but seldome, and is but supperm brutalis & momentanem. Consider also that they have naturally their inbred weapons, where with they are su'well content, and the most part carieth them without vie. Man onely is borne naked and armoursesse, whereby he is taught to bridle his sury, to live in peace, and be alwaies free of revenge.

Remember the examples of others, some so horriblely defiled and desormed in this vice: Some agains by the contrary, so sincere and victorious over it. As may be seene in the examples of Abraham with Lot, of Danid with Shimei, of Moses with the people, of Stenen with his enemies, of Christ, who when he was reusled, reusled not againe, and when he suffered, he shreatned not, who so sweetely did give the promise with the precept. Learne of methat I am meeke and lowly in heart, and ye shall finderest with your soules. And of God who is mercifull, gracious and slow to anger. Full of compassion and mercie.

The whole world doth lie in finne, and is fet to doe euill. The matter of anger is a publike vice, and what should

Epb 4.31,33

Example of beafts, &c.

Examples of the worthieft Gin 13,8
3-Sam.16,10
Exed.17,411
AC 7:60
1.Pet 3,23
Mat.11,39
Exed.34:9
Pial.

Confider thereis no true object of anger in the whole would Sen.L.2 de ira-c.10

Althings are either to be la. mented, or

Scorned.

Senec.l.2 deira.c. 10. Or amended,

Senec.Ibid.

should more mitigate the ire of the wifeft, nor turbapes cantium for all the enils in this world are either to be mourned at with Herachtu (who ener was lamenting the milery male vinentiam, immo, male perenntiam of thefethatliucdill, and perified ill) or to be laughed at with Dem critis efteening all but vanity, and that there was no ferious truth in any thing. Vbi ifie me locase of? Socrates when one did thike him with his foote, willed by another to firike againe?answered Siafines militalcemimpegiffet, an incum recaleurarum. If an affe had froken me with his heele, fould I firike again with the heele. Aut ridends omnia, aut flenda funt, where is then the place of anger, al things are to be scorned or lamenred, yea or amended. It is belt therefore to beare patiently and peaceably (as farro as may be) with every occurrent oceasion of ire, at least to be mon hoffis fed correptor peccantium. Not an enemy, but a rebuker of offenders, and to beholde them fo neerely and deerely Quamagras suos medicus. As a Physician would behold hispatients.

#### Curatines.

Bad remedies. Hiding. Arist ethic.l.4.e. 5 Reuenge. Sel.a de gra.e. 32

Sophoel· Gifts Pro.21.34

Nece ffity

Mothering and hiding of anger within, without the maistery ouer it is but a bad remedy: reuege also puts an end to anger Pro dolore volupt inem efficient, for griefe at the iniury, taking pleasure in the reuenge. This is the inclination and opinion of this passion. Dulce est dolorem reddere. It is a pleasant thing to recompence dolor. And to mannant doponion. Malum malo medicari: to cure one cuill with another. Againe, A gift in secret, pacifieth anger, and a gift in the bosome great wrath. This is wisely done by the giver, but a palliatives remedy in the heart of the receiver. Many bridle their anger vpon necessity.

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necessity, because either they days not expresse it, or dare not thinke your reuenge: but this also is no sure remedy. Reason also is a great commander of this sury, but it is not the surest curer thereof.

Si paffio redemptoris ad mentem reducitur nibil tam durum quod non aque toleretur, If the passion of the redecmer be called to minde, there is nothing so hard, but it may be patiently borne, there is nothing to good a. gainst anger, as by faith to drinke a potion of Chaists blood. Omnis enim hoc remedio morbus extinguitur, for all fickneffes are quenched by this remedy. Confider what great occasion was offered to Chrift his Maiefty what reuling, buffering, scourging, shame, paine, &c. Injuries about all injuries by the most wicked, done against the most innocent but where was one sparke of his anger? for our fakes did he all, & fuffered all that we might be moved with his vnmouable patience, and forced to follow his footesteps. Thinkest thou that thy ininter or injury is voworthy to be collerate? yet remember that Christ is most worthy, for whose cause and commaund thou shouldst doe it. Thinke not to ouermatch Christ in reuenging. He himselfe hath not as yet fully revenged his owne blood, nor the blood of his Saints.

There hath none given thee greater occasion of displeasure, then thou thy selfe. Thy best wisdome is but enuity against God, and against thy selfe: thou hast inured vpon thy selfe, more shame, more guiltinesse, more skath and more danger then all the world could have done: at the very instant when thou art stirred to choler, restex thy staming eyes vpon thy selfe, and be greatly offended with, yea revenged vpon thy selfe, abhorre thy selfe to the dust, no, even to hels: in an instant thou shalt be mute, and thy sury shall be diverted from another to thy selfe. Qui sibis resseitur quia cito mutus, est definit trasce alteri. He that is angry at himselfe, because he is soone made dumbe he ceaseth to be angry at another.



Reafon

Confider Christe passion Aug de conflitt.

Homil.4 in Mas,

Renel, 6

Abhorre thy felf,

2.Cor 7.11

Cic.de officie.

Remember thy mortality.

Euripides.

Remember thy mortality, that thou must die, and have thy putride siesh and rotten bones in recent remembranco. And Cam sis mortalis iram immortalem non serva, foral much as thou art mortall, keepe not immortall anger; and

शिक्यों है। नेपार्थन हो का तर्दिय मार्थन है क्र राज्यों क्रियों में में में कि कि कि कि कि कि क्रियों क्रियों के में क्रियों के क्रियों के क्रियों के क्रियों

As our bodies are mortall, so it is not convenient, that wherformer is wife should keepe immortall anger, thou must leave it at the last, the sooner the better.

Delay a little

Senecol, 2 de irac, 28

Plutarchin Ape. pb fulgd.7 c.2 The greeke alphabet

Senec.l. z de ira.

Time

In the midft of this passion, it is impossible to quench the fire at one instant. At the first thy fury will not pardon, nor yeeld, onely obtaine thus much, that it may breth a little, and judge a little. Maximum remedium el ira, mora, definet fiexpettet. Delay is a great remedy of anger, it shall cease if it fall in suspence. The councell of Athenodorus the Philosopher to the Emperous Au. guftus Cafar, againft anger, was! Antequam indulgeas ira percurre tecum Alphabetum gracum, Before thou fa. tiffie thy anger, repeate with thy felfe the greeke alphabet. This is a remedy not for claudestine lingering and fecretire, but for that feruent gunpowdered and fudden anger, in this internal! of time, the feruent ebulation fetleth, and reason beginneth to preuaile. It one be moucd to repeate the alphabet, in the middeft of his fury, even in the entrance of the repetition, the victory isbegun. But in ftead of the alphabet, it were better torepeate some grauer fentences of feripture, but beft of all to conceiue some praier. Alwaies delay of execution is most excellent. Socrates, Plate and Architas Tarentinus yfed the fame, who would doe no euill in their anger, but would fay Caderemte nifi irafeerer, I fhould punish thee were not langry.

In the delay of time there is great advantage. As Fabins Maximus, cuntiando refituit rem. Nothing can be well feene in this passion, it is like a firred and drumly

water

water or like a raging flood. Nebil diligenter influctucer. misur. Give an ger sometime, time is a trier of all things, veritatam dies aperiet. Time is not prejudiciall to true reuenge. Potest pana dilata exigi, non potest exacta renocari. A delaied punishment may be executed but being once inflicted cannot be reunked. Qued differtur non aufertur.

And as for him that is minded to continew in anger. may be asked whether he be minded to beake off his anger ever or never? if ever? the fooner the better. Satine oft iram relinquere, quam ab ira relinqui. It is fatre better to leave anger, then to be left of it. If never? with how turbuleut and disquieted a life . doeft thou croffe thy felfe ? Qualis erit vita femper tumentis ? What a kind of life bath the man that doth ever fwell in paffion? It is madneffe to entertaine a fretting viper in thy bowels: or with his owne teeth daily to knaw at the threds of his life, and to make it both miferable and short. Or fo to live in this fury, that if death prevent him because he liuethand dieth in finne) the furies of hell may make him their spoile. Sort one Berglage One God sinks

In the most vehement Hemorages and fluxes of blood, the fittelt and quickeft remedy is present diversion, by opening a vaine in some other part, to draw the force of the flaming blood elfewhere! The like is to be wied in the rage of anger, draw thy mind to other affaires, Thinke vpon some important subject, that may either moue thee to care for thy effate, to griefe and melancho ly for some discontentment, to joy, because of the sweet fruition thou haft of some present hap. To delight thy minde as Clinias did by playing vpon the harpe . orto terror of conscience, in the remembrance of some perfonall and ftrange guiltineffe: Or medicate woon fome grave & divine fentences. Iru fera eft furibundarineamemus cam dinina scriptura carminibus. As a thou and duft and to dust thou shalt returne. Let not the funne goe downe upon thy wrath, and give no place to the Divoll, & It is a

Senec. de ira.

Sevec.Lade ira. 6.33.

Sepec.l. 3 de ira.c.

Divert thy mind.

P Diaconmi.

Chryfoft Homil 47

\*Gen.3,19 E E 4, 37.

Heb-10, 31.

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Grieve not the holy Spirit. Epbe 4 30,; 1.

1.Pcs 4.8. 1. Pet 3,8,9.

It is thy calling.

Epbe.4.2.3.

Liuc in vnity. Epbe 4,4,5,6.

It is a testimony of the Spirit. Gal.5,22,13.

14.1.19,20.

And of our ele" ction. Colo[1.3,12,13,14 a. Pet. 1 5,6,7,10

I.Cor-12-4 1.7beff.5.14

Reparethy wrogs

fearefull thing to fall into the hands of the lining God. For enen our God is a confuming fire. And confider that place that is in Math. 18. 15. to the end, and fuch like other fentences of scripture.

Be loth to grieve the holy spirit of God, by whom we are fealed unto the day of redemption. For the which cause, be most willing to let all bitternesse, and anger, and wrath, crying and enill speaking be put away from you, with all maliciousnesse: But aboue all things have ferwent love among st you: for love concreth the mulistude of sinnes Beye all of one minde, one suffer with another lone as brethren be pittifull, be curteous. Not rendering enill for euill, neither rebube for rebuke, but contrariwife, bleffe, knowing that ye are thereunto call dithat ye hould be heirs of bleffing. According to the which vocation we ought to walke worthis ly, with all humblenes of mind, and mechnes, with long fuffering, supporting one another through lone. Endenoming to keep the unity of the Spirit in the bond of peace. Confidering that there is one body and one fpirit, even as ye are called in one hope of your vocation. There is one Lord , one faith one Baptisme: One God and father of all, which is abone all and through all, and in you all, It is a fure tellimony that we have the spirit, for the fruit of the Spirit is lone, ioy peace, long suffering gentlenes, goodnes, fait b meeknes, temperance, against such there is no law. And that we are the first fruits of Gods creatures. If we be swift to heare, flow to fpeake, and flow to wrath. For the wrath of man doth not accomplish the righteon fres of God. A badge of our election, fo that we should, As the elett of God holy and beloued, put on tender mercy, kindnes, humblenes of minde, mechnes, long suffering: Forbearing one another, and forgiuing one another if any man have a quarrel to another enen as Christ forgane you, even fo doe ye. And above all things pue on lone, which is the bond of perfettnesse. This purposuma long fuffering it is the effect of loue , commended and commanded by God.

If thou thinke thy felfe by iniuries farre intereft, let law. month of two or three witnesses, enery word may bee confir-

med : and if he will not vouch fafe to heare them, tell it unto

the Church : and if he refuse to beare the Church also, let

him be unto thee as a heathen man, & apublican. But yeta

moderation is to be vied, a relenting from the extremity

and a remitting of a part, that the law makes thine. This

this. Ira nofe in pares fed in meliores existere solet:tibi vero

The remedy that Aristotle gaue to Alexander was

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par non eft. Anger should not be toward those that are eifquals, but are better: but thou haft not an equall, but he

might have as well faid , that anger should not betoward inferiours, for that is bale, nor toward superiours, for that is contempt, and most vnlawfull. It rests if anger should be, it must be toward equals, And Alexander had none to match him.

King Philips remedy of his anger, againft a calumina. tor, was, when he was counselled either to kil him, or to banish him, saying he would not, least he wandering amongst many, should speake euill of me. In that he killed him not, Clementia eras, in that he contemned his contempt, Magnanimitas erat, it was magnanimity, in that he banished him not, erat prudentia, it was his wifdome that he should not goe abroade to make more flander.

a massic confine equalities, has

full complaint to the ordinary judge quench thy fury, by ordinary and begin with Christs rule. If thy brother trespas against waies. thee , goe and tell him his faults betweene thee and him a-Maib 18, 15, 16, lone, if he beare thee, thou hast won thy brother, but if he beare thee not, take yet with thee one or two, that by the

> 14.3.17.6 5,7.8. Tit.3,8, 1. Tim.3.3. Philip. 4,50

Arift. Remedie to Alexander. Allan 1,12 devar. biffor.

King Philips remedy did confil of clemency. Magnanimity. Prudency. Eralm. 1.4. apopbe theg. de Phil. Mac.

## Remedies to cure anger in others.

Little company. Pro.11,14;15.

Giue him no oc.

Ro,12,19. P10,16,10,14.

Silence.

Wildome in cu ting the angry. man,

Soft Speach

Make no friendship with an angry man, neither goe with the furtous man, least thou learne his waies, and receive destruction to thy soule.

Giue him no occasions of anger. Gineplace unto anger, without wood the fire is quenched; and without at alebearer strife ceaseth: as the Coale maketh burning coales, and wood a fire so the contentious man is apt to kindle strife. Here silence is commendable, but it is not alwaies sit, for it sharpneth anger in some, if they imagine that silence come with contempt.

It is folly, in angers fary to begin with words, which oft times irritats that madnelle, we should give it a little liberty and space, feavers are best cured in there intermissions, or remissions. The angry man would be a little smoothed in his anger, and by deuising to him better and fitter revenges, to make him spend time, and relent from his vehemency. In the meane time, touch him with some shame, or some seare, & divert his thoughts, that wader colour he may be cured.

But when through any necessary occasion, he must or may be spoken to emildness of answer is requisit. A soft answere put teth away wrath: but grieuous words stirre up anger. The softnesse of answer, is excusing the iniury, defending the innocency, acknowledging the fault, or crauing of pardon, &c. A Prince is pacified by staying of anger, and a soft tongue breaketh the bones. A soft tongue is like water to quench hot iron, as did Abigaile with Damid, as a little sparke of fire is soone kindled, if one with his mouth blow upon it, but is soone quenched, if he doe spit upon it. A man by histongue is able both to kindle

and to quench anger, and to fet on fire the course of na-

Admonitions would be vied mildly, without any mixture of aufterity, least by roughnesse we make our counsell emprositable. He would not be prouoked to agrauate his iniurie, or desend his owne rage, neither to rebuke his reproduer for greater faults, for he will be loth, that his wound be ripped up by a rough and merciles Surgeon. Corrasines are abhorred because of their sharpenesse, the more wisdome and discretion, granity and grace, affection and infinuation is vied, herein the helpe is more effectuall.

יאנים הבינה ל נצופי שה (מנים לבינים בינה מו שה לאש עלים מו של מינים שה הינים שה הינים מו הינ

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There is not another remedy apparantly for anger, then the speech of a wise and graue friend.

Divert his minde by drawing it to some seare, and doe it either by degrees, or suddenly, that his heart may be affrighted, with some searfull subject, which presently will quench this sury, for it is impossible to be angry, and seare both at once.

If thou thy selfe bee the prouoker of him to anger, thou shalt some appease and quench his flame, if thou have done that same injury to thy selfe, wherewish thou hast offended him, a testimony that thou hast not done it of contempt, if thou vnfainedly repent thy wrong, if thou humble thy selfe to him, and prostratly acknowledge thy offence.

Stadio College in the

Wife admonition

Menander:

Divert his minde

How to pacifie him whom thou half angred,

CHAP. X X.

## The passion of hatred.

Gal. 5,19.20. The works of the flish are manifeft, which are hatred, debate, emulation, wrath. Pro. 10. 12. Hatrea furreth op contentions.

Hatred'differe from enuy. Plutarch, in l.de different edit & in vid.

And from anger.

Harred two fold 10.12,25.

Pro.29,24.

Lut. 16,13

Aued differs from enuy, for enuy exceeds not mankind, but hatred is found alfo amongft beafts, as may be feene in Egithus and Achania , who ever hared other, while they were living and when they

are dead, their blood cannot be gotten mixed, which if it be put together, it will seperate incontinent. Againe there is some havred lawfull, but rhere is noe enuy lawfull, Many may have themselves , but none can envie

Hatted differs from anger, for anger is more ludden. angermay turne to hazeed, but hetrod cannot be turned into anger. In hatred griefe is relented but the defire of reuenge may be fresh. Angeris euer young, and the older it grow, it groweth the weaker : but hatred becommethaged, and the more old, the more firong, and is not wasted, but waxeth through yeeres.

There is one hatred lawfull, another vnlawfull. As kee that loneth bis life fall toofeit, and be that batethbis life in this world. It all keepe it unto life eternall. And be that is partner with a thiefe hateth his come foule No fernant can ferne two mafters, for eitber be fhall hate the one, and lene

the other, or else he shall leave to the one, and despise the o ther, ye cannot serve God and riches. There is a hatred with a cause, and a hatred, but a cause. Odium meritum: Odium immeritum. As Danids enemies hated him without a cause, who did reward him hatred for his friendship. Chrest said of the sewes, they hated me without a cause. According to the cause, so is the hatred good or euill.

Lawfull hatred , in God is essentiall and most iuft, whereby he hareth finne, and the finner, fo that he deferteth him, to punish him infinitly. In manie is a commendable quality, and a property of them that loue & feare God. Te that love the Lord, hate evill. Which David profeffeth of himfelfe : Doe I not bate them O Lord that hate thresand doe not I samestly contend with those that rise vo against thee. I hate them with an unfained hatred, as they were mine utter enemies. It is commanded by God. Hate the enill and lone the good : Wherein this caveat is to be observed. Vivitia non homines oderis necvitia propter homines diligar. So that thou shouldst hate the vices, but not the men, neither loue the vices for mens cause. Non est prudentis errantes odisse, alioquin ipse sibi odio erit. It is not the part of a wife man, to hath them that erreth; otherwise hee must hate himselfe. For as wicked men are Gods creatures, we should love them; burcheir vices, and in fo far as they defiles themselves with wickednes. they should be abhorred.

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Hereupon ariseth that distinction of harred, into odium inimicitia, and odium abhominationis. The harred of annemity is. 1. When we have emill (as Culpa) done by the party, offending vs or them, whom we love, a. For this euill we have the party as our enemie, 3: We desire and love some euill, (as pana) to be fall him.

Hatred of Abhomination, is when we love the party, and for that love hateth and detesteth all kinde of evill (whether it be as Culpa or pana) that may be fall him or his.

Euery finne (as that onely thing that offendeth God

Againe two fold.

Pfal.35,19 Pfal.109,5 Io.15,25.

Lawfull harred, Ma'achi 1, 2,3 0 6,8. Re 9,13. l'fal.97.10. Pro.8, 13. Pfat 139,21,22 0 119,104,113, 128. 163;0 26,5,031 6,0 101,3: Sam. 5,8, Amos 5 5,25. R1. 3,9' Ind 23. Resel, 26 August in Pfal, 1:6

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Harred of enne-

mity.

Senec. de ira.

Hatred of abho-

Sinne the proper onect of hane.

Luk.14,26 10.11,25.

What hatred is a fickenes.

\* Ro.1,30.

b Michai 3,3.

Pro.29,10

\* Io.15,18,252

4 Pro.1,22.

e Pfal 50,17
Pro:29,24a

Hatred professed or diffembled. 2 Sam. 13, 21. Pro. 10, 18, 45 26, 24, 25, 26. Cruell. Plat. 15, 19. Simple. Pro. 19, 7, 45 14, 20

Hatred onely in action.
Pro.13.24.

or man) is the proper subject of lawfull hatred: but a sinner is an improper object, whom we should hate onely Respective. Some other things also we should hate; but yet more Respective, and are not in themselves to be hated, but loved. Nature commanding their love, & grace commanding their hatred. As we are commanded to hate fathers mother, wife, children, brethren, sisters, and our owne life, also to follow Christ: then doe we hate our soule best, when we doe not yeeld to carnall defires: when we breake the appetite thereof, and resiste he lusts of the minde.

But it is an valawfull kind of hatred, wherewith we are difeafed, and for the most part hatred of emitmity, a such as the hatred wherewith we hate God, b goodnes, and good men. Christ, dKnowledge, Reformation, our neighbor, or fa mans owne foule. (As when he commits sinne, or communicats with other mens sinnes) which when he thinks he loueth it most, in hursing it, he hateth it most.

This betted (worthy to behated) is either professed or dissembled, which is much worse. As was Absolous against Amnon his brother. It is oft times covered, and coloured with lying lips, and subtile invention. It is against either cruell, which hath a defire to hurt she party hated primple, which hath no defire to hurt but a disdaine to contemne, or carelessy to regard. An altabebre, three of the poore doe hate him. And the poore is hated even of his owne neighbour.

It is sometimes love in affection, but ha fred in action, As he that sparieth his rod, hateth his some. This sone love is cruell harrod, and here the lover is an enemy; for instead of that care he should take woon his childs soule, there is nothing but cockering, and canekering of the same.

active office visco

### Part affetted.

The immediat feat of this perturbation, is that naturall affection of hatred: whose function is to stirre up the mind and heart, to abhorre or shun rightly all euill, absent or present. The highest degree thereof is a holy abhomination, and distainefull contempt. The lowest degree of it is a base and light estimation of any thing, because it is naughty or fishy: when this affection becomes distempered, and immoderar, either hating, what should be loued, or hating too little or too much, beyond the just and lawfull measure, then is the soule diseased.

The naturall aftection of hacred Pfal.139.21;22. Ifai 30,22. Phil.2.8.

#### Causes.

The hearts of all men, are in the hands of God, he moueth their affections as pleaseth him. Hee turned their heart to hate his people, and to deale crastily with his servants. This he doth to aggravate the guiltinesse of the wicked to their destruction; and to correct sinne in his own for their weale. This is one of these affections, that are not convenient, and that doth accompany the reprobat minde, to the which God giveth we many.

They that are lying in their first generation; and have not yet tasted of that new birth, doe abide vader the diuels parentage, and are like him in all his lusts; but specially in hatted: as Christ said of the Iewes: Te are of your father the dines, and the lusts of your father ye will doe, he hath beene a murderer from the beginning: According to God med milly.

Re.1,18,91,30.

Satan.

10.8,44,47.

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1.10.3.13,

Externall occasions that stirre the conscience and conceit;

Math. 10, 22.

1 10.3, 12.

10.3,20.

10.7,70

Cie,l.ide amicitia.

10.15,19.

Sclfeleger

Dent. 22, 13

2'Sam-13,35.

the which, it is faid of Cain that he was of that wicked one and flow his brother,

The wicked flumbleth at every occasion, and maketh the best things, to become the causes of his baddest affection. As Chrift faith : Te fhall be hated of all men for my name : And Cain hatefully flew his brother, and wherfore flew be him? becanfe his owne workes were enill, and his brothers good. Enery man that doth enill hateth the light. And the cause is set downe, lest bis deeds should be reproued : Whatforuer they find, make a moleftation to their fleeping conscience, that they abhorre and hate. The world hateth Christ; because he testified of it that the workes thereof are enill. Veritas odium parit. Truth begerteth ha, tred mon per fe fed per accidens. Not of it felfe, but because of the peruerkty of mens hearts. Molesta eft veritas fquidem en en nascitur odium quod est menenum amicitia, The truth is (oft times) noilome, feeing there proceedeth from it hatred, which is the poison of friendfhip : the world as it fourth its owne, to it hateth the godly : Because they are not of the world : But appeareth to the wicked to have made defection from them; and confequently hath made detection and conuiction of them. and their wickednesse. As Christ faith : Ibane chofen you out of the world, therefore the world bateth you.

From deepest desires and delights, of times ensuited the deadsirest harred, because of the strength of self-cloue: as carnall love grounded on lust: the lust being gone, is turned vnto harred: if the love should cease, when the lust is gone, it were no marvell, but that it should be turned over to harred, it would appeare strange. As the man that takes a wife, and when he hash lien with her, dot b have her: And Amnon who was sore vexed, and self sicke for the love of his sister Tumar, when he had lien with her, immediately he hated her, was greater then the love where, where with he had loved her. And seeing this strange metamorphosis is not onely in valawfull love, but in that which

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is also lawfull, the cause cannot be ascribed to the lone, but rather to the lust in the lone: when a man hath his pleasant delights so suddenly quenched in the beloued object: He taketh occasion to be reuenged, ypon this so hasty annihilation, and choaking of this his so pleasant delight. All hatred is derived from love, specially selfeloue: as all negation from affirmation: we hate any things because it corruptes that which we esteem good, and do love. First we respect love, then hatred: what sever we hate, we hate it for the love of some other thing. Love is first in intention, and hatred first in execution. Hatred is as terminus a que, love is terminus ad quem.

The blindnesse of the minde, contracted by darkenesse, procureth this passion. For he that hateth his brocher is in darkenes, and matketh in darkenesse, and matketh in darkenesse, and knoweth not whether he goeth, because that darkenesse hat blinded his eyes. How great vanity and darknesse coured the cies of Hered, when he hated to the death all the young children of Bethlehem. If he beleeved the scriptures? How could he strive to invert the immutable prophecy? If he beleeved them not, what needed her so to rage. Animasemel malignitate capta stutior cunstis efficient, malignitate scapes stutior cunstis efficient, malignitate scapes stution cunstis efficient, malignitate scapes state of the precipitate in feeling. Here was a confusion of causes, as seare doubting, suspicion, madnesse of opinion, selse love and such like.

One great wrong or many lesser wrongs after others variepented, or such a one as hath rooted it selfe in the heart a long space, at the first kindled anger, the feruour and chaffe of the Ebullient blood about the heart being once quenched: the dolour relented, but the reuenging minde abideths o anger converteth it selfe into hatred. And is called. Ira inneverata odium ast verus ira, explaribus causes colletta dissurno tempore persenerans. Hatred is an old anger, gathered from many causes, and continuing long. Festuca in oculo, ira of, trabs in oculo, odium off, sed sinutrius sesser and continuing long. Festucam prabs erit. Angoris a moate in the

Blindneffe.

Chryfoft Sup.

Anger,

Cic.4 Tu'c. queft. Augufil, de definit Asguß in Math, Feare.
Bern.Sup.Caut.

Cic.pro Sylls.

Gen. 16,27.

1.King 18,81

1.Sam 19,19.

Vices:

Max fer.6.

Native corruption,
Gal. 5,19.
Coloff-3,5,8.
Tit.3,3.
Ia.3, 14.
A fecret antipathy.
Plinius 1. 10,6 74.

M. Zaldus l. 1. ar: can: AriR. l.9.c.1.ac atur anima, eye, hatted is a beame in the cye; but if thou nourish the mote, it will become a beame.

Hatred is drawen with two horses power and pompe, femo hath the charge of the one, and enny the charge of the other, fiercely the coatch runneth to mischiete, it is not shaied by innocency, nor stopped by patience, nor bridled by feare, nor hundered by shame, searchath the greatest force, and is almost natural and vacuitable, so long as the searce remaineth. Hos naturaest instrum viquem timuris & hune semperoderis. Abimileeb and his men of Geran hated Isaac because they seared him. Inseph was hated by his brethren, because they seared he should draw all his sathers affection, from them to himselfe. And Achab hated Michaiah the Prophet, because he vied to affeight him by prophesing ill to him. Saul became Davids enemy, because he was affrighted of himself.

Many thinks they have soft cause to hate mens perfons for their vices, who are like to Timon of Athens, infly called Misanthropos, who being asked why he did hate all mentaus wered. Merito improbos odi realiquos antem, quia improbos non oderum. Infly I hate these that are ill, and the rest, because they hate not them that are ill.

Hatred is a worke of the flesh, wherein all doth walke before regeneration, and the special cause is the want of heavenly wildome, and too much yielding visto earthly wisdome, wholes when an analysis and the second

There is a feeret antipathy, that caufeth habituall hatted, both among it the vegicals against other, as the wine tree against the colewort: the oke against the oliue and walnut tree. So likewise as the hidden discord naturally among it many beasts, shihes, soules, and vermine. As the bees against the waspes, the spider against the serpent, the ammet against the rat, the ren against the Egle. The greedy kite against the birds. The rat of ladia against the crocodile. I his antipathy is among is fundry nations, who hateth other, and cannot give an sufficient

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reason thereof, it is amongst fundry men by reason of the opposition of their humors and spirits.

But it is greater betwixt the woman and het feed, against the serpent and his seed. But most of all in man (To long as he remaineth of the old ferpents nature ) against God. The wisdome of the flesh is enimity against God. This is a naturall and vniuerfall antipathy in all men against God, and what soeuer thing belongeth to him. It ariseth vpon that secret guiltinesse of the heart, and hidden feare, whereby every one are affrighted at his presence. The guiltinesse breedeth feare, and feare begetteth hatred (Oderint dum metuant) to deadly that the heart wisheth there were not a God at all.

### Signes and Symptomes.

F any good thing be in the hater , or fcemeto pro-Leed from him , it is but like wine in a filthy veffell, perdit gratiam. It lofeth the grace, He is euer in a bufines, either fearing or deuifing mischiefe, and what he deuifeth, he imagineth also that others will doe the same to him. He is fecundus diabolus. A second divell full of all euill, differing from him onely in this, that he lamenterh he should be so letted in his malice by his weake wir, and weaker body. The light of reason is abused, and the light of grace is quenched. He cormenteth himfelfe in inventing of revenges, and goeth mad when the execution thereof failet the gnaweth at his own heart like a viper, and withhis malice, as with a faw (Serraanime) he rents his foule in two. He is a liar, a detracter, a fcorner, a murtherer, and if he cannot kil with his hands he would faine haue the Bafillsks eies, either in his head or in his heart, His cies is cuill, because God is good: he reioi ceth at the destruction of him whom he hateth.

The vive chara cters of the hate. full. Hier.

August ud frats era Ser.28.

Socrates. Deut, 22.13.

And

Job 31,19 Pfa,109,3 1,1a4,10 Gem27,4 Pro.26,14,1 Io. 2 9 & 4,10 Pro.10,12 Dent.24,3 Pro.12,1 Pro.9,8,4m9,5,10 And is moned with soy when entil commet beyon him. His words are the words of harred; and if he say he south God, he is a liar: he cannot speake peaceably to him whom he hateth: and if he can he doth colour his hated, he stirreth up contentions, and will not spare to repudiate his owne best beloued second selfe. He is a soole, even when he thinks himselfe wisest, and hateth his rebuker.

## Prognostickes

The cases of hatred.

Senecin proverb.

Senec, traged 7

Thatred be fecret, it is the more dangerous : peiora Sunt tecta odia, quam aperta, & agnosci amat qui odium oftendit, Hidden hatred is worfe then open, and he that doth shew it, defires it may be knowne and eschewed. If it be professed it hath the lesse force : professa perdent odia vindicta locum If it become inueterate tanguam congensta agritudo. It is the more hardly helped. The hater is like the Bafilishe king among the ferpents, it is noisome to all, both to all other beafts, and to all other ferpenes. The poisonable Afpe should be an incuitable cuill, were it not nature hath given it dim eies. Malice is leffe dangerous when it lacketh conspetency of wit. The Serpent in extreamity of could, may be eafily handled, not because it lacketh venome, but strength to explicate it felfe, when it is contracted by colde : Many haue the heart of hatred, but want the hand of hatred, whereby it is the leffe noisome to others, but no leffe hurtfull to it felfe.

The enfuing euils. Senec. Augustim Pfal.34

The hater is hurtfull to all, both to good and bad, and to himselfe. Maximam sui venenipartem bibit Malitia, that ut alteri non noceat, sieri potest, ut autem tibi non noceat sieri nonpotest. It may be that thy malice hurts no other, it is impossible but it must hurt thy selse.

The

The barred of God is the greatest of all, and is visited vnto the third and fourth generation. God shall cause the haters of them that hate him, reigne ouer them, when the Arkement forward, Mofestaid rife up Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it refted, he faid, Retourne O Lord to the many thousands of I fraell. God will make his arrowes drunk with blood when he begins to take wengeance of the enemy. His wrath falleth on them that hate him. His right hand shall finde out them that hate him, and make them like a fiery onen. They shall be scattered and flee before him, they shall vanish as smoake, and melt like waxe in the fire, he shall lift up his stroakes and forever diffroy every enemy that doetheuill to the fanctuary. Wisdome faith he that sinneth against me burteth his owne foule, and all that hate me love death.

God will curse them that hate those that are his. And smite there is the loines of them that rise against Leni(and his ministers) and of them that hate him, that they rise not agains. They that hates the godly shall persish, and malice shall slay the wicked: they shall be put to consuson, and plagued. They that hate Zion shall be all assamed and turned backward. He that hateth correction shall die. And except thou hate blood, blood shall persew thee: a little sparke hath kindled a whole citty, even so exprinates odys publica persicus. He that hateth his neighbour is a mansluier, he abideth in death and looseth life eternall. The malicious is indarkenes, and walketh in darkenes, and knowed host whether he goeth, because

Curation and remedies.

that darkene (e hath blinded his eses.

The causes and occasions of hatred would be remoued. Subduc materium, extinguesur ignis, subdue occasionem, Judgements Luk 26,17 Pfal 106,41

2(40.10.35,36

Deul.32.42 2 Chr.19,2 Pfal.21.8,9 Pfal.68.1,2

Pjal 74,3

Pro.8,35

Deut-30,7 Deut.33,11

Pfa34,21
Pfal.44 7
Pfal.89,22
Pfal.129,5,6.3fai
66,5
Pro.15,10
Ezch.35,6
Platarcb
10.5,15,2 Sam-13
28
1.10.3,11

Occasions remoued. Platarch

Rebuke Lenit.19,17

Remedy to amed thy enemies hartred. Pro.15.21,22 Met 5,44 Ro.12,20

Exed.13,5

Pro.15,22 1 Sam. 24.17,18 Another remedy

Pfal. 86.17

Confider that he whom thou hat test may be steed deable.

fionem, conquiest edium. Take away the matter, and the fire shall be quenched, take away the occasion, and the hatred shall stay. And because it is some kindled, and slowly slackened, injuries should be the more patiently tolerate.

Hatted is forbidden, thou shall not hat e thy brother in thine heart: and the remedy is annexed, Thou shall plaine by rebake thy neighbour and suffer him not to sinne, or suffer not sinne upon him. Thus he will amend, that thou shall have no more occasion in him of hase, but of love.

And if thou wouldst redeeme the hatred of thine enemy, and turneis into love, overcome him by thy benefits or kindenesse. If he that hateth thee, he hungry, give him bread to eate, and if he bethirstic give him water to drinke. For thou shall lay coales upon his head, and the Lord shall recompenes thee. And if thou canst do no more yet doe no lesse then in necessity to help up the assert him that hateth thee. Commit the event unto God seres domino: The Lord shall recompence thee. David thus temedied the hatred of Sanl against him, by his gentlenesse and kindenesse.

Be still reconciled with God, that his fauour and mercy may be extended toward thee, which when thy haters shall see, they may be softened in heart, and a-shamed to continue in their malice. And pray to God with Danid, and say Shew a token of thy goodnesse towards me, that they which hate me may see it, and be ashamed, because thou O Lord hast holpen me and comforted me.

The man we most hate, we may be saine againe to loue, as one by Gods providence made steadcable to vs, in the one time. The world is vnconstant, time is mutable. Is sphonce most hated of his brethren, necessity moved them to love him againe most tenderly. The elders of Gilead did hate Iphrah and expelled him out of his fathers house, but when the sime of tribula-

tion

tion came, he became their beloued, head and capitane. Ama tanguam in imic no futur us & oditanguam amatur us so loue as if thou were to be an enemy, and so hate, as one that is to love againe.

Call to minde thy mortality, and what doth thy hatred profit thee for the present?it tormenteth the minde and makes the conscience culpable, what shall it profit thee in thy death, when it fiall die, and thou shalt remaine damned? and what shall it availe thee, when thy hatred is perished, and thou shalt have no more portion fore-

ner in all that is done under the funne.

Looke vnto the chiech, and cause of thy hatre, dand with a prudent eie confider them, diffinguishing al these severally. The party hated, the party hater, the occasion offered, and thy owne batred. The bated himfelfe is in eafe, while as thou the hater art tormented. Thou imagineft the hater to be ill, or to have done ill, the difaduantage shall be his, the guilty should be tormented, and not thou that are innecent. The hater is thy felfe who should about all things labour to make thy selfe liue in secret peace of heart, free from all discontentment, and needeleffe moleftations : and while as thou thinkest the hated guilty to thee, make not thy selfe the hater guilry to God.

As for the occasion offered, if thou he truely wife, out of euill thou maiest draw good, for there is nothing fo bitter, that wants its owne sweete. God turneth all to the best to them that loue him. And as for thy owne hatred, it is onely to be hated, which thou must learne to convert and divert. Turne it from mento their manners, and from hatred to their manners, to the pitty of their persons. Divert thy hatred from all others, and fixe it vpon thy owne hatred that it may suffocate or kil it selfe. How many humorall diseases in the body are cured by diversion and alteration? diverting them- to another place, and converting them into another na. ture? And why should we not doe the same, with the

Judges 1 1.7,11

Confider thy mortality.

Ecelef. 9,6

Confider the ob: icct and cause of thy hatred. The hated

The hater

The occasion

Ro 8,28 Thy owne hatred The love of God

humorous perturbations of the minde?

And as for the hatred of God and Christ and all that doth sollow immediatly thereupon, as the hatred of goodnesse, godlinesse, christians, thy owne soule and saluation, &c. They are onely helped by the love of God, which is also a generall remedy of all hatred. He cannot hate man that loveth God, neither can he love God that hateth man. He cannot but hate sinne, that loveth God. Te that love the Lordhate evill: the love of Christ so constraines them. This is onely obtained by the regeneration of the spirit: the circumcising the foreskin of our hearts, and by imploring God for the same. And the Lord thy God will circumcise thine heart, and the heart of thy seede, that thou maiest love the Lord thy God, with all thine heart, and with all thine some, that thou maiest line.

That thou maiest the more easily be reduced from that hating of God, and induced to love him. As like wise to preserve and confirme thy affection towards God, consider and meditate upon these things following, God is an inexhausted treasure. The welspring of all, profitable

in all, by all and aboue all.

In him there is a paradice of ioy, floods of pleasure for them that loue him. He doth give them drinke out of the rivers of his pleasure. For with him there is the well of life and in his light we shall see light. This is a sour-raigne sweetnesse that allaieth all inserior bitternesses. This is that hony out of the rocke, and that secret (but more sacred) Manna in the desert causing those linke-lies of heart with all the session as good conscience and future hope.

He is spotlesse and infinite in goodnesse, free from all imperfection, in whom all properties flow in essence and abundance, full of force and essence. His beauty is transcendent, and intire, it is not like the worlds be auty (dragons gall in viols of cristal.) He is that pure sountaine of life, he is good to Israell that thou maiest say.

Whom

Pfal.97,10

Deut. 30, 12, 16

Remedies against the hatted of God, and to mak ys loue him

Motiues thereto

Pfal.36,89

Considering his perfit properties.

Pfal 73,25

Whom have I in beauen but thee? and I have desired none in the earth with thee. He is the center and the circumference of all things from whom all things proceede and reside. Full of maiesty, magnificence, bounty, kindnes, iustice, simplicity, charity, beauty, vnity, omnipotency, verity, immensity, prouidence, impossibility, eternity, wisdome, and perfection of all perfections. The Angels behold these, the blessed Saints contemplate them, and we wandering pilgrimes, thither doe aspire.

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of be His beneuolence surpasseth; of all benefactours he is the best. In him we live we move and have our being, he is our father, more necreand loving then any in earth. That father of all, which is above all, and through all, and in vs all, we beare in our soule his perfect portrate and image, above all other creatures. The image of his diety and trinity is engraven both in body and soule: He hateth ransoned, marked and tinetured vs with the blood of his Christ, and adorned vs with the resemblance of present graces, and surther glory, that when Christ shall appeare, We shall be like him, for we shall see him as he is.

As the fire fleeth to his sphere, the river to the sea, the shore to the center, & the loadstone turneth to his pole, so the heart (so resembling God) should be touched with a secret sympathysing desire to be vnited to him with an affectuall and effectuall love. Nothing can fatisfie the mit of man but truth, and no truth, but that Prima veritas in essential interior both. Nothing can content the will, and all the wishes of the heart, bur goodnesse, and yet no guilded goodnesse that is in all these inferiour things. They are but as a sight and tast of meate to a man starving in hunger. In God onely is soulded yp all sufficient contenting goodnesse. And he himselve is that onely most convenient and supreame object of all our wits, wils, designes, desires and delights.

Our whole dependance is vpon him, our only defence

His benouelence

Epb.4,6

Our refemblance

1,10.7.2

Our full and final contentment in him.

Our dependance vpon him Our redemption is by him,

Pfal,103,2,3,4, 5

against our common enemies sinne and Satan is by him. Herod and Pilat turned their hatred into love, that they might worke their mutual! hatred against Christ the more: and should we not turne our hatred of God in loue, that we may hate finne and fatan the more. If he loued vs first so greatly, and vodeseruedly : if he be to vs more necessary then our life, so pleasant, so profitable fuch a fufferer of injuries of vs, and for vs (as Christ gaue himselfe to be a ransome for vs.) If he hath not only punished but pardoned our offences: If he hath rid vs from fo many euils of body and foule, of guilt and punishment, bigane present and to come, and imparted to vs himselfe, with so many millions of graces, heere, and degrees of glory hereafter. If Christ have loved vs vnto the death, and have suffered most willingly such exceffiue paine, to deliver vs from that endlesse paine. Should we not in the confideration, that both he is fo excellent in himselfe, and so louing vnto vs without dimension, connert our hatred into loue? and to meete him with some true measure of correspondent affection? and with some proportionate gratefull and affectuall recognition, stirre vp our hearts, and fay to our owne foule? My soule praise thouthe Lord, and forget not all his benefits, which forgineth all thine iniquities. and healeth all thine infirmities, which redeemeth thy life from the grave, and crowneth thee with mercy and compassions: which satisfieth thy mouth with good things, and thy youth is renewed like the Eagles.

CHAP.

#### CHAP. XXI.

# The confumption of enuic.

Pro. 14.13. Ennie is the rotting of the bones.



Tisiufily called the rotting of the bones, it is so paineful to the minde, and hurefull to the body, and like a seauer heeticke doth consume a man, and bring him to his end, as the rottennesse of the marrow, that lieth within the

bones.

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The grecians calleth enuice of the word of flaughter, because the enuious man killeth his owner heart with this passion. Or because enuie is counted mutther before God. Or it may be caine from the word of Corrumpo consumo, because enuie is of a consumption. Liner tabisem malis venerum.

The latines calleth it Innidianh innidende quest nimis intuende fortunam alterms. Beholding too much, & spying too farre into the good fortune of another, which is a preample of this passion. The Philosophers defineth it to be a man in a same agritude suspenses alterium res seemadae. It is a dolor for the good of other, Christ declared it very well when he said, is thy eye ensil because I am good. These cies are said to be cuill, voluckie, and be witching qua geminam babent pupillam: whereby their sight is not simple, so the envious misconceiveth

Enute is a con-

Etimon

Etimon.

Wharitis

Cic.Tu[c4 Ma: 10.15.Pro. 18.1 & 12.9 & 13 Eriuie hath two obiects. Happinesse and finisterly mifinterprets another mans felicity.

It is a compound and confused passion, having two forts of objects, whereof the first is, the welfare and happinesse of another, so the which the minde conceineth sometimes a fadnesse and discontenting griefe, & sometimes a harred, and sometimes both, because that good which we mission others wither we want it, and would have it, or we feare some cuil to come of it, to our selves or to others whom we love, or we thinke the party envied, is yn worthy of it. The other object is, a reioveing at the windspiresse and entitle of another.

Inuidus aduersis gaudet mæstusque secundis. The enuious man reioyeeth ar the cuill things that befall others, and is sorry at their good things.

It is a molefletion to good men when they fee the felicity of the cuill. It is a malady to cuil men when they

fee the profperity of the good.

Vnhappineffe.

Secure Ventorial
Meliff, Siyo.P.1.

#### Part affected.

Naturall affectics

Ney is not a simple, but a compound persurbation; It is stated one naturally affection, so be the immediate lease of it. For at the beginning man had not create in his fouls any affection of energy. That perurife passion did appears in man onely after the fall. It is seated in naturally affections, and arises our of them. To wit anaries pride and haired, as may evidently be seen amongs the earles following.

Canfes

## Causes.

WO

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He envious taketh his first occasion from the profperous and happy estate of others, where there is no light, there is no fliadow, and where there is not some felicity, there is no enuy fimin glorizinnidia oft. Enuie is bleare eyed, Innidia lippa eft. It may not behold the beightnesse of others. Tanquam ignis famma petit. Like vaco fire it affaults the highest things; Rightly called Antag oniffa fortunatoram. The fortunates opposed. The Beerles (cantarides) bred of the affre dung are al. waies aperactine, velicatine, and viceratine, they delight co erode and confume the finest wheate, and fairest flovishing rofes. So doth enuje follow those, Qui virtute florent. That are famous and florishing by vertue : and the meeter the emited be, the emiter is the more flired. Vicinitias at que prosperitas innidia sunt parentes. Vicinity and prosperity are the parents of enuie. It is dim eyed it cannot fee a farre off, and neere hand it feeth too peruersely, with the spectacles of a wicked imagination, caufing all things feame more and fuller then they are. As one in reasoning with some Phisteians, what was best for the quicknesse of the fight, some alleadged brusest fincle, some braied glaffe, but he faid invidiam aid I fay enuy, for it maketh our neighbours goods feeme more then they are.

Vicinumque pecus grandius ober habet.

Inuidia oritur ergavicina & cognata. Enuie arifeth vp6 these things that are neerest vs: figulus sigulo inuides. One begger is woe, that another by the gate doth goe. Enuy fretteth most at those that have recetly rise. Nuper enostes. But if the rising have cost him much, as by great suffering in warres, or painefull service for kings: enuy

The prosperity of

Plut.

Tit, Liuins

Plut.e.Plia.11.6.

Actius Sincerus Confpellufriderie, Reg. Fontanus

Ouid. Arift. Rheter.

elut.

Platarch.

Ecclef.4.4

Salfeloue Augrice

Plant in Trace.

Hatred.

Aug in quod Ser.

Ignerance of Gods protidece.

is the lesse moued. But if glory and greatnesse come to any gratis of fortuna fanore, freely and by soitunes fauour (as they speake) it is the more stirred. The enuious makes anothers happine she his owne torment: but when the best in their best care are enuied, it is not their misery, but the enuious malady, Salomon beheld all travel and all perfection of worke; and found, that this was the enuie of a man against his neighbour.

Selfeloue begetteth too many needeleffe defires. It is hardly facisfied with its owne aboundance sit liketh the good things of others which it never tafted, to be better then its owne which it daily enjoyeth, because of rich defires, it makes it felfe alwaies poore, in the midft of wealth, when it feeth others have what it wants : it enuieth because it lacketh, Qui inwident, egent. And if there be therewith a minde puffed vp with ambition, thinking that others light, is like to darken their candle, others fire to draw away their heate, or others glory to obscure their sparke, they fret the more. These three doe crave a fourth to concurre. Harred hating him that hath the thing we love. All conspire to begetenuy. Respectu superiorum quia eis non aquatur, respectu inferiorum, ne sibi aquantur, respectu parium, quia sibi aquantur. In regard of superiors, because he is not equal to them:in respect of inferiors, least they be equall to him, in refrect of these that are equal, because they are made equall. So Saul ennied Danids felicity. Rachell, Leas frcundity. Caine, Abelsprosperity.

The ignorance of Gods providence, and the finister and foolish indges thereof. Not reucrencing his disposing hand, distributing to every one as it pleaseth him best and thinking that every thing befalleth by fortune or skill, maketh many to free in this passion at the prosperity of others. The wicked enuying at the prosperity of the godly. The godly againe enuying the prosperity of the wicked, wherein Danid was a little infected, and acknowledged himselfe herein to be soolish and ignorant, because he looked not rightly upon Gods

providence the disposer of his benefits and judgements, towards the wicked. In the which malady hee found himselfe pained, vntill hee went vnto the sanctuary of God: and was rightly cured by information from the Word.

There is nothing so pregnant in the beginning of enuy, as is madneffc of opinion, whereby men ftandeth in conceit of themselves, and in a rash judgement toward others. That as the welfare of others dafleth their eies, fotheir vnworthinesse (as they suppose) that such great glory, riches pleasure, vertue, wisdome, same or such like, should befall on such voworthy & naughty persons and they themselves in their owne complacency being much more worthy, have not the like, or farre leffe, they become discontented, they grudge, they murmur, till at last they can take no ease, till they disease themselves in the torment of enuy, contenting themselves (but badly) with detefting the enuied, wishing, detefting, speaking or doing somthing to his presudice. If any oppolition be made to his foolish opinions, and doting questions presently he will rase his Logomachies and Brife of words, whereof commethenuy, railings, enil furmifings.

The minde of man runneth headlong into many vices, because of our native frowardnes, so that the scripture saith not in vaine. The spirit that dwelleth in vs instead and dinesish, because the divell is the first author and sautor of it it is but plaine madnesse and soolishnesse; as it is said of the gentiles, who in times past were varies in many things, but in speciall in lining in malscious nesses and enury. This is one of the manistist works of the sless, and one of the effects of a reprobate minde.

Pfal.73.33

Madnes of minde

1.Tim, 6.4

Natiue corrupti

la. 45

12.3.15

Tit.3 3 Gal,5.19,32

Romi1.18,19

### Signes and Symptomes.

Iob.37-29
Nazionzenl.1 de
Theel
His objects, and
how he worketh
en them.

He ruine of others, is the enuious mans revenew. I The joy of others is his annoiance, vt mufca vulneribus: As flies delighteth to fit and feede voon the wounds of others, fo the envious comforts himfeite in other mens discomforts. Heis grieued to see others haue as much, or more then himselfe, he is a pecuish and jealous mifinterpreter of good things; If he know the miferie of him whom he mislikes, he will reioice, to have fuch a subject whereon to exercise his pitty. His passion followeth (like a shadow) him that walketh in the cleereft funne. And like vnto fmoake preffeth and fleeth vpon height as though it would cover and darken the skie He aimeth at the highest, and distaineth the lowest the makes himselfe infortunate, with other mens fortunes. and thinkes himselfe decaying when others doe profper & rife. His cares are itching to heare of others, what his tongue would faine speake. The praifes of others pierce his heart; he is like the dinell who, enuieth that man should attaine to glory which he himselfe loosed, not because he was euer in hope to get it againe, but onely because he once had it, he disdaineth that anie should now have it.

He is inwardly tormented, and outwardly disfigured. He is both the delinquent, and the punisher, we debet sibipana semperipse of this sleepe is troubled, his pleasures inversupted, all his delights, are tapted, the more he seeth the more he is wasted: Intabescrique widends. His inward grictes and gripings of minde are great, he cannot be without vexation, he is tormented when he seeth any goe with him, before him, or behind him. He is Cain-like stetting at the graces of others, and

funne-

His torment.

Virgil.

Quid metam.

funneshine of the righteous. The envious is fed with dainty meate, for he doth continually gnaw vpon his owne heart.

He shrouds his passion under the fairest pretences, and will not spare to preach Christ even through ennie, or rather under the preaching of Christ, to make more contention, supposing to adde more affliction to those whom he enuieth. His desires are alwaies vnsatiable, he is a privie detracter, and docth publish the worth, against the best, when he findes his best time : He is ready to fow his tares amongst the best corne, and to spread abroade the vntruest reports, and against the truest honefty: his grudgings are great, his murmurings are many: he delighterh to have many fellowes in milery, burmoft few, yea none in felicity; he is alwaies charged Gen.4.5,6 with his gunpowdered humor, lying at his vifie, wai ting when he may best shoote. His passion in his face is His countenance disciphered.

Pallor inore sedet macies in corpore toto. His face is pale his body growethleane, his eies hollow : he hath a pale and pining carcasse, consumed with a wasting spirit. enuy is imagined of the Poets to dwell in a darke caue disquieting hirselfe with a tormenting, reloycing at others harme, abounding with gall, leane and pale, hir teeth blacke and eies looking afquint.

Prognostickes

Herois fome countries, as Creta (Cavdie) that have novenemous beafts, but there is no fellow ship that wanteth the venome of enuie. It is Pestiferum malum, A pestilent euill and hard to be helped. Radix malorum omnium, it is the roote of all euils, the fountaine of mifchiefe, the seminary of sinne, the matter of offences, It

His other difpo. ficion.

Phil. 1.15

Oui met,1,2 fa.15

Enuy vniverfall and full of enfuing cuils, Chry | in Hom . yf. n Ser. de live. 14 3.14,000 I che. 2, Cor, 2,13,20

August.

AA 7.9 & 17.5 1.Km.21,1.1.10.3

Ro 1,11 1.Co.13 4 Tit.3,3

Pro.14.30

Nazianzen.

Chryf fup. Mat.

Franc. Petrar dis

Kenophon-

Secrat.

Pro 17,1 1 10.13,14 is an interminable euil, it metamorphoseth a mans mind into a diuels spirit Per insudiam procuratus est lapsus mundi, & mors christi. By it was procured the worlds fall, and Christis death. It is the daughter of pride and parent of cruelty, it kindleth sedition. Naboth and Abell were killed by it.

It shooteth at others, and hurreth it felfe more then others: it is arottennesse to the bones :and consumption to the body, like rouft to the iron, or blafting to the coine: afrum impuri spiritus. The furie of vexing of an vncleane spirit. The snake, adder and toade poisone others, but not themselves, the envious poisoneth himfelfe by his enuie. It hath nothing good in it but one it excruciates the ewn author & owner, fibi femper inimi. ca, inuidia Siculinon inuenere tyranni, maius tormentum it is at once a linne and a punishment, simul peccat & plettitur, expeditainsticia, Together the envious finneth and is punished, an expedite kinde of iustice. It were good he had eies cuery where, that at the fight of all that he feeth happy, he might be tormented. Malicia magnam partem veneni sui bibit. Enuie drinketh vp the molt part of its ownevenome. El anima vleus & ferra. It is the vicer, and the faw of the foule.

The envious because of his secret torment, is more to be pittied then envied. His envy is a conceived viper, and will not otherwise be borne but by corroding and renting of the belly. And like the vultures or gripes eating vp continually the heart of Prometheus. And like the foolish bee that looseth the life with the sting: it burneth the heart, and wastern the body, and is like the worme that breedeth in timber and consumeth it. The envious Shall not be unpunished, he abideth in death.

ENTATI-

#### Curation and remedies.

If the occasions of enuie were remoued, it would foone cease fubdue materiam extingueur ignis. Take away the sewell and the fire will cease, but it were extreame, vnreasonable, that any should become happy to cure thy enuie. And because the nature of enuie firetcheth it selfe not toward any mans person simple, or toward any selicity without respect of the person, but toward the person as he enioyeth and liueth in his present selicity.

Pascitur in vinis linor post fata quiescit. For so some as the felicity goeth from the person enuied, or the perfon enuied doth by death go from his felicity, enuy doth cease of its owne accord. It is the duety of a vettuous man to make it cease willingly, before it cease of necesfity: conceive in thy minde the happinesse of others, abstractly as a separable accident, enloying onely but for a shorttime. A borrowed loane which perhaps to morrow must appertaine to some other. Consider again, the happie man in abstract from his happinesse, and conceiue him in thy minde, as a mortall man, perhaps to be firipped maked to morrow, and is running from that thou enuieft in him, and posting to his graue. His best things are but in their Fieri and doing. Attend with patience the finishing of the comedy or tragedy. And ifhe be godly, one whom God loueth, he is to be crowned with glory, and perhaps such a one as shall be faued, when thou lieff condemned in torment with divels because of thy diuelish enuie,

Diligence must be vsed for the attaining or renuing of our regeneration; which doth veter it selfe most in love that enwieth not. It is not puffed up, it seekes not her

Confider narrow ly the occasions of thy enuic. Platarch

Points of confi-

Love, and motives thereto., 1 Cor. 13,4 Sum. 13,10 Ro:13,10

Confider narrow ly the prosperity of others:

Points of consion deration.

Walke worthy of the light.

owne things:it suffereth all things. We are all the mutuall seruing members of one body, vnited to one head. The good things of others are for our benefit, if we could fee it. The strength of one serueth for the vse of another. The repining at the happinesse of another member, is but the maligning of our owne welfare. Dilige amicos in deo & inivitos propter deum. Loue thy friends in God, and thy enemies for Gods cause. If thou thinke that any doe prouoke thee to enuy, thinke it thy obliged duty to pray for him as a Christian, Put him in thy secret praiers, and thou shalt no sooner louingly and deuoutly make make mention of bim, but as foone thy enuy shall cease, If those that are good, or at least indifferent, and not of the worst fort, be prosperous, it moueth mens mindsa little to fret : But if the wicked or vnworthy doe flourish, it increaseth the passion so much the more: Their bondleile death, lufty life, troubleffe effate, their fat bodies, their aboundance passing their desires, their licenciousnesse, presumption, blasphemy, and daily increafing in riches: In that case enuy much more prouoketh cuen the godly to impatient fretting. The chiefe remedie is to enter with David into the Sanctuary, and schoole of God. Learne by his word and Spirit: that he ordereth all things most wisely and justly: he correcteth thee with the want of the good that others have, and trieth others by the benefits that thou wantit. Confider that expected endlesse felicity, prepared for the godlye, which makes them contemne all earthly vaine pompe, vnworthy to be enuied. VVho can charge God with folly that he bestoweth on any more then is meet? who can challenge him of vnrighteoufnelle, that he giveth him leffe then is due & Confider that none haue fincere bleffings, pureand free from the mixtures of troubles, he that hath the fairest shew, may have the greatest forrow. The confideration of the one, should keep ys from couying the other, me

Confider the feafon , that it is now time that wee

should arise from sleepe, and after that the darkenes of ignorance be past, it is our speciall dury that all wicked affections, which are the fruits of darkenesse, by the sauing and sanctisying knowledge of Gods truth, be driven out of vs, that we order all our passions, and actions, according to that certaine and sure rule of all rightcousnes: for is now our saluation be never, then when we believed, the night is past, the day is at hand, it is our duty to Cast away the workes of darkenesse, and let visput on the armour of light. So that we walke honestly, as in the day: not in gluttony, and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying: But put yee on the Lord Iesus Christ, and take no thought for the sless, to fulfill the lusts of it.

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Pride hath not a barren, but a fruitfull belly: where ever it is, it bringeth forth her children, whereof envie is the most frequent. Suffocamatrum, & non erit filia. Strangle the mother and there shall be no daughter, and endeuour to be endued with the contrary quality of humility (which is cobe referred to the owne place) but because pride is not the onely mother of envy; but like-waits Philautic and Campliscencie doeth proceede the same. They are likewise to be taken away, and helped by their particular cutations.

Consider that we are all brethren by nature, having one sather Adam: one mother Eue, Of one generation: of one matter: of one manner of comming to life, and one departing from it. Nature hath made vs all equall: and teacheth all to be are equally with other: we are all againe brethren spirituall. There is one body, and one Spirite, enen as ye are called in one hope of your vocation. There is one Lord one sather, one baptisme. One God and father of all, which is above all, and through all, and in you all. There is one mother (the Church) and one common brother, who is mediator between God and man, which is the man Christ Iesus, we are all creat vata one end, to wit, to possesse that heavenly inheritance, there to live

Ro.13,12,13,14

Amend the prid Philauty. August de verb de min.

Confider thy vnity & alliance to; him whom thou enuich.

1,Tim.2.5.

Epbe, 4, 2,3.

True contentation a notable remedy of enuy. together, and reioice together eternally: we are all the heires of God, & fellow heirs of Christimembers of one body; redeemed with one blood. Called vnto one hope. The consideration of their and such like, thinks should make vs walke worthy of the vocation, whereunto we are called. With all hamblenesse of minde, and meekenesse with long suffering supporting one another through lone. Endewouring to keepe the unity of the Spirit, in the bond of peace.

Temporall things are but finit, they cannot fatifie all. and are leffe then can content any one, the more they are devided amongst many, they content the lesse, Herevpon arifeth enuy, when one defireth to have what ano ther hath, the hauer (as is thought) either frustrats, or re-Aricteth the wanter from his defires. It is the duty of all to moderate and bridle their delights and defires in temporall things, and to attaine to true contentation by despising in some true measure, these things below, and by converting our appetites to spirituall, heavenly, and eternall things, which are not scanted by the number of possessions, Que & omnibus una & singulis tota sunt. And the more that they are enioyed of many, they doe appeare the more, and because they are infinite in matter, manner, measure, and time, they make full and final contentment, and make all these inferiour things the leffe, and vn worthy to be enuied.

Feare.

#### CHAP. X X I I.

conficultion of Lange

cuits in the world') because they have no will to

# A trembling heart.

Deut. 28.65. The Lordshall gine thee there a trembling heart.

Pfal. 55. 4. Mine beart trembleth within me.



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16

Xternall cold, the beginning offeaners, or frong convultions, do caufe a trembling in the body. So extremity of feare forceth the hart to tremble, because of these imminent euils, that vawillingly the minde doth apprehend, as opposed and contrary to our will and weale: Feare is a pittifull and miferable perturbation, and most vnseemely to be in a man.

diriper ma Em

Autor muludes if romen argentioner.

Is is fhamefull for a man to be called fearefull, and to be

ficke of fuch a filthy ficknes.

The object of feare is some evill, difliked and detested as noifome and imminent . (although in appearance, and perhaps neuer to come to paffe ) It is therefore called opinions man, The expectation of enill, even fuch an evill as is to our prehenfion offin Terrible: or as Chrift cal. leth fuch euils, och fearefull things, fuch as we would faine eschew. For the which cause feare is called ; offer a offina: to flye or escape. They that goe to put desperate hands on themselves ( which is one of the most terrible euils.

The object of feare.

Feate is a ficke-Deffe.

Eurig in Phryro.

The object of fear ? is fome terrible thing. Arift.ethis.1.26.6 Ibid.c 7. Luc, 21, 1 %.

Part

Many forts of feare as naturall, Heb.5,7.
Lut. 12.44
Mai. 16,38
Blind.
Pelitian Mifeel,

Pausanias ! 10.

Carnall.

\*Pro.29,25.

b Mttb.
c 1.Pet.3,14.
Ifai 8.12.
Deut. 9.19.

Scruile. 2 Tim. 1.7. Ro.8,15!

1 Sam.14.26. 1 Sam.15, 24.

2 King.17,33,41 2 Tim.1,7.

Desperate.

euils in the world) because they have no will to eschew

There are many forts of feare, as first a natural feare, from the which no man can be freed, wherewith Christ himselfe was affected, but not infected. And many of the

best are molested with it

2, Ablind or vaine feare, where there is no cause. This is that Paniem terror so called from the fained God Pan, who was thought to be the author of sudden terrors without cause diffracting one of his wits, which befalleth both to men of all degrees, orders, ages, professions, the most grave, holy, wise, temperat and strong, where of all beasts are not free as horses.

3. Carnall feare, when the fleshly arme of man is feared more then God. This it that a feare of man that bringeshasuare, That forbidden feare, feare not man that is able but to kill the body. " This is that feare that should not be feared: this was in Abraham when he denied his wife, but more in Peter when hee denied his Lord. It was in Iacob for Efan, and in Samuel for Saul. 4. Servile feare, which is like a mercenary feruant, fearing punishment for offending and fearing to offend for feare of punishment, and like an adulteresse fearing to offend, not for love, but for feare of her husband : His prefence is burdensome, if he be absent shee feareth his comming. It is like the people of Ifraels feare of the oath, the breach whereof was feared more for the punishment, then for the sinne. Or as Saul feared the people more for danger to his owne person, then loue to their persons, or as the people of Ifraell feared God for his judgements, and ferned their Gods for their phantafie. This fernile feare, is chiefly for judgement and wrath. It is most proper to the wicked, and is most justly called some from some that fignifieth also one that is wicked or miserable. Because the most wicked and miserable that lie under Gods wrath. are diseased most with it

5. Desperate feare, is a kind of seruile feare, and the highest

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highest degree thereof, as was in Sunt and is in damaed diuchs. 6. Filiall frame, which is a louing reverence, whereby the heart flands in awe so offend any, whether it be men seahe King our parents naturall or foritual, or any other med leaft we offend them , or that we be offended by them. But chiefly this filial feare is toward God for his mercies ( With whom there is mercy that hee may be feared ( For we have not received she fairis of bon. duposo feare againe but me have received the foirit of adoption, whereby be ory abbe father. This is like the feare of a louing child, reverencing his father : by reason of the which renerence feare is truly called, Timor from areas honoro because it never lacketh a louing heart, to honor him whom it affecteth with a sweet respect , it spareth nothing, and feareth nothing, to feare him rightly, as Abraham for his feareso God, feared not to goe kill his owne sonne. This is like a chaft and louing wife, that feareth the departing of her husband, and feareth to offend him either absent or present, through the love shee Here is in man a natural after amid drawing discased

The blind fears is foodish, the Natural feate is pitious. The Carmall fertile, and defense feater, are impious and faithtesse. The fliathfeare, is godly and faithfull.

The blind and natural fearer, are more indifferent:
The Carnell and feath fearer are forbadden the flidlis
commended and commanded.

The Serule to the engodly is a pedagogue driving to elic desperate. But to the Godly a pedagogue leading to abe faliall.

The Goddesse may be without all kinds of seare; beteause thy himono Changes. And because God holds his
tongue a long time! But the goddy searest waits. The vagoddy may have all the forts of seares, in their full meafure except onely the filiall, whereof they can have no
part, the goddy may be troubled with the blind and namrall feare shared in the Countly and confided and prepased with the fernile; but encouraged and con-

Filiall, Epoc. 5,33. Re. 13,7-Lenit. 191 Numb. 13,8,

Pfal 130'4.

Gen. 13,12 Epte. 5,33

All the lores of feare compared together.

Sr. 8 adm: 35

Ko. 0,53.

Pfal.55,19.

forted

The godly & vngodly how they feare, forted with the filiall.

The vngodly begin at no feare, and come to the Carnall, and from the Carnall they proceed to the fernileand this oft encrealeth till it become desperas. This a,
gaine neuer ceaseth till it become endlesse, and infinite.
But in the godly, the Carnall and fernile, are converted
into the filiall. Timor transit in charitatem. The more he
wanders from God, his fernile seare is the more, but the
neerer he is to God, it is the lesse. Maior est peregrinantium timor minor propinquantium nullus perusnientium.

VVith all the forts of feare the foule is troubled, and diseased, except onely the filiall, wherewith it is cured,

comforted and faued.

Gregor-Storal. 1,22. August de temp. 214.

What feare dife a feth the foule.

Phil 2,12,

## Part affected.

The natural affe-

Cor.11,3 8

Marke 8,33: Ro.6,21:

Here is in man a naturall affection offeare, whereby I the foule is grieved, vpon the apprehension of some imminent and impendent cuill, the euill is conceiued as future, but the neerer it is, it makes the more ftirring, whetherethe euill be reall or apparant, it is all one, when the occasion is such, and the measure competent, then it is rightly firred, and well accompanied with fludy, folicitude and forefight. If the euill be a turpitude, it hath following it blufhing, or to be ashamed, albeit it be of a bigane committed eutll. This naturall affection is the immediat feate of this difeafe, when it is forced to be distempered, and exceed without iust occasion; and is neither ruled by grace nor reason, disturbing both mind and heart:and inordinatly disquiering the whole person, the heart then contracts it felfe, recalleth home and recollects within it felfe all the spirits almost, whereby the externall parts of the body grow pale, cold, with a moift fweat, yet fends fome of them out againe, to furnish a little courage and strength to the body. In this colluctation of spirits gathered and sparkled : the heart not knowing what to doe, there followeth a fewer trembling of the heart within, and if it be great, it makes all the body quake.

Trembling

God.

P(al,14,5

2 Tim. 1,7

Deut. 13, 65, 66, 67

Re,8.15

Daniel se, Att.

#### Caufes.

DEcause men feare not God truly, hee iustly iuflichs Dypon them this trembling plague, And where they thinke themselves moft fure, there they shall bee taken with feare. Euen with the terrors of an euill conscience, wherewith he launceth them most deepely. And as men whom he will destroy, he terrifieth and pierceth them thorow with the Spirit of feare. He gineth them atrembling heart, till their eies fall out, and a forrowfull minde making their life to hang in suspence before them, fearing both night and day. He doth fend upon them a faintneffe of bears, that the found of a shaken leafe shall chase them, and they shall flie as flying from a sword, and shall fall, no man pursuing them. The divel is busy by his allusions through Gods permission, to plague the heart of the wicked, with many bad and mad feares. As the spirit of the Lord departed from Saul, and an euill spirit sent of the Lord vexed bim.

Dangers prouoke feare, the cuill must seeme great, probable, and imminent: but fo much the more if our endangerer be our enemy, malicious, deceitfull, powerful, experimented, wife, and necreadiacent, and we our selues weake, ynwise naked, empty, and without means to eschew. Herewithall are the dangers of threatnings, afflictions, visible perils, crosses, and Terrours of death, Pfal. 55,4 the ignorance of whose vertue maketh it the more cauflefly fearefull as being miltaken.

Satan

I Sam, 16.14

Leuit. 26,36

Dangers

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Weakeneffe of heart caufeth naturall feares.

Arift.l. de anima.

Iudg. 8.20,21.

Senec, Epift. 75.

Lacriin.

Gellius 1,1964.

aGen. 32.7. b2.Cor. 7,5. Exod. 2, 4, Heb. 12, 21. Luc. 7, 16. c I uc. 9,34.

There are many of weake spirits by nature, and by ouer foft and delicat education, made weaker, and more fubiest to feare then others, as weomen are more fearefull then men, voluptuous men more then the temperat, and the rich more then the poore; Cantabit vacuus coram latrone viator. They that have the greateff hearts. have the least courage, and most feare. Animal magni cordis naturaliter est panidum, parnivero est andentins. They that are young are more fearefull, then they that are olde: lether feated to flay Zebath, and Zalmunna because be was yet young, which his father Gedeon feared not, because he was elder, Infirmus animus antequam malis opprimatur queritur, prasumit illa & ante tempus cadit. The weakeminde complaineth before it bee troubled, it presupposeth euils, and falleth before the time. There is no heart without some measure of weakenesse, specially if the euils be fudden. Zeno answered to one who asked him, why he was affraied at the barking of a dog, perdifficile est prorsus hominem exuere. It is impossible that any man can be fo ftrong and ftout of courage, but fometimes he must shew himselfe to be a man in weaknesse. Aristippus almolt shipwrackt was so affraied, that a feareleffe fouldier did fcornehim, because he did not behaue himselfe Philosophically, But he answered. Non eadem caufa tibi at que mihi fuit metnendi : Tupro anima nebulonis folicitus non fuifti: Ego antem pro anima philosophi, Thou and I have not the like cause to be affrighted: Thou art not fearefull for the life of a knaue, but Lam affrighted for the life of a Philosopher: sudde euils doth fo affect the imagination, that before a man can gather his wits:he must be somewhat persurbed. This is a feare of weakenesse proceeding of the infirmity of humane nature, which was in a Iaceb, who immediatly after he was comforted of the Angell, was affrighted of his brother Efan, b Paul had many of their naturall feares. c So had Mofes, d the people were aftonied at the quickning of the dead Corps. c And the three Apostles at Christs tranf\_

transfiguration. This fort of feare is no finne, except it exceed or degenerat into some other fort of feare.

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By corruption of judgement, we know not what things are terrible, what not terrible, and what neutrall, opinion & ftronge imaginations have the greatest fway in vs. There are many things that doe more affright vs. then affault vs. Sapins opinione laboramus quam re. It is onely our apprehension that makes many things cuill, to vs in appearance, which are not fo in themselves or in effect. Hereupon comes that blind feare, where there is no true and reall occasion, the fault is onely in the corrupt imagination. As anno 900, when the fouldiers in the opposed army, did tollow with great cries the hare, that was flying toward the City of Rome: The Romans within were fo examinate with feare, that at the tumult they did lye in fuch heapes within the wales, that the enemy eafily did come and ouercome them Infants are terrified at those that have their faces masked, or at the naming to them, and faining of Ghoffs, which proceeds you their naturall imagination, fo firong to conceiuc such feares, and weake to discerne them.

At the fight or remembrance of those that wee feare | Plutareb. most, this terror will arise, As Cassander being made King of Macedonia and Grece, when he did in Delphi fee the image of Alexander ( whom he feared when he was aliue ) was fo terrified that his whole body trembled. Lions, Tygers, Serpents, Toads, at their first fight firike a terrorinto mens mindes, albeit they be free of any danger by them. Many are affrighted at their owne shadow.

There are in men some antipathies and peculiar strang natures, which is common also to beafts, whereby they (being otherwaies men of great courage) will have and feare this or that thing, without any kind of reafon and whereof they neuer were nor could be hure. As they will be affrighted, some at a mouse, some at a cat, lome at cabadge, some at waters called of popular. Some at

AntiPathies.

the

Corrupt imagi-

Sence. Epift. 13.

Blind feare.

Incredulity the cause of cuised feares. Bafil in Pfal 3: Ber. ad Oger Epift 87.

Deut. 18, 58 com. pare with 65 v.

An cuill consci ence. Senecin Proverb.

Pro. 18.1 P/ 33.5.

Gen. 3,10,

the fight of phlebotomie. The cause of all this is not expressible, it is infit and inherent : but more euidently may have their imaginations deprayed with the tinchure of the exhalat tumes of melancholy, whereby they will be affrighted of every thing, both fleeping and waking, and will procreate to themselves out of their deluded melancholiou simagination terrors of all kind.

Thefe curfed feares, Carnall, feruile, and desperat are the children of infidelity: Timor cum infidelitatis filius fit, falutis non eft : Feare being the child of infidelity, cannot be for faluation, for it can neither fecke nor get pardon. Timortriftis & inutilis qui reniam quia non quarit, non confequitur. It is a woefull and naughty feare, which obtaineth no mercy, because it seekes none, where faith is deficient, that faithfull and true feare of God is contemned: whereupon dee follow most iuftly (as punishments) these bad feares that perturbe the foule. If then wilt not feare this glorious and fearefull name, The Lord the God. The Lord shall give thee a trembling heart. He that with feare trufts not in the Creator, euery creature doth afford him Tempefts of terror.

There is nothing more able to breede feare, then an euill conscience. Timidumnon facit animum, nis reprehensibilis vita conscientia mala Nothing makes a fearfull miside fo much, as the euill conscience of a reproachfull life. The micked flee when none persueth, but the righteous are bolde as a lion. The workers of iniquity feare when there is no feare. Sinne maketh an euill conscience, an euill conscience terrifies, the heart is affraide of God the Iudge of sinne, this was true in Adam although he would not confesse it, when he said, I feared because I was naked. He expressed a false cause, for he was naked before: he conceiled the true cause, which was an euill and terrifying conscience. The greatest malefactors wants not in fecret, their fecret terrors. The most wickedconscience hateth God most, and because it hateth, it alwaies feareth. (Oderint dum mesuant) and fleeth from him

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him. The greatest matter of joy, they make the greatest matter of seare and serror. They doe beholde nothing in him but power, judgement, and wrath, they looke not to sinne, as it offendeth God, but as it offendeth themselves in procuring judgements: they seare to sinne, and for sinne onely, for seare of punishment,

### Signes and Symptomes.

The heart melteth, the knees smite together, and sorrow is in the loines and black ressent the face. They change many colours, like the Chamelion. Panidissimum animal. And if the face shew nothing, at intual lates trepida mens, yet within there lurketh a trembling minde. De generes animos timor arguit. Feare closeth the pores, coaresteth the spirits, spoileth the strength: vires subtrabet insetimor. The haire stateth vp, the voice is interrupted. Timor est vinculum orationis. Feare is the bond of speech. Obstupui steterunt que coma est vox sancibus basis. A coulde sweate will be over the body, the soule is so coarestat and draweth it selfe into it selfe, that almost it suffocates it selfe. Their sleepe is interrupted. Their cies are open, and see not, they heare and are not attersuive, they speake and expect no answer.

At home and in peace the fearefull are couragious, but in extremities nothing. Pefimus in dubys anger timer Domi Leones, in acie vulpes. In words bould, in deeds naughty. Leonis vestigia quarentes. They tremble before the trumpet ante tubam tropidant. They delight in that, that maketh them lurke. Morbus timidis est loco festi. They can be angry at nothing. Impossible est timere simul, & irasci. They dare enterprise no great thing. Timidi numquam statuerunt trophanus. He molests him-lessein euery trifle inpuliciu morsudeum sunocat. Malus

The lively characters of the fearefull Nabum.s, to Plinius Philemon in Euch. Vingeneid.2 Ouid

Hiperides Orator

Antiphon

Claud de bell. get.

Pfal.55.4,5,6,7

lu interpres rerum metus. Here religion is But flender, and if they beleeve, they dare not confesse : they would flee and can scarcely goe. If the feare be smaller, it puts wings to the heeles, but if it be greater, it naileth the fcete fast. For lacke of right resolution, sometimes they are made desperately bolde. Andacem fecerst iple timor. David fets downe some symptomes of his owne feare, when he faid. My heart trembleth within me, and the terrors of death a e fallen opon me, and a horrible feare hath conered me. And I faid. Oh that I had wings like a done, then would I flie away and reft. Beholde I would take my flight farre off, and lodge in the wildernesse. Great care and solicitud doth accompany the feareful, all pleasures are ecclipfed, no fruition of good is felt, he thinks his life vnpleafant, he cannot get his wits gathered for refolution.

## Prognostickes,

Enfuing cuils,

Isai 33.14 Mar. 8.38, Ro. 6.21 Gen 3.10

20.418

Pro.1-16 Pro.10,14

Ffas 66.4

Senes.

Pro.29,25

Feare is the seminary of sinne: it maketh the heart to enterprise many bad, vinhonest and vilawfull waies of reliefe, it maketh many other sinnes seruiceable to it, and tor seare many euils are committed. It is a competent punishment for hypocrites. It is the fifter of shame. (I feared because I was naked said Adam.)

It ever hach painefulnesse and case: it mocketh and tormenteth with she ws of earls, & spoileth reall goods. The seare of the wicked commeth to passe, for that which the wicked seareth shal come upon them but God will grant the desire of the righteons. But he will choose out the wickeds delusions, and will bring their seare upon them. Feare hath driven many to most great dangers. Multos in summa pericula missi venturi timorisse mah. The seare of man bringeth a snare, but he that trasseth in the Lord

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shall be exalted. Of all evils it is the greatest, many haue runne mad herewith, and how many haue put violent hands on themselues, thinking to end their foere by desperately ending themselves. Oftimes present death hath followed vpon feare, suffocating the vitall spirits, when Abigaell tould Naball (after his drunkennes was gone) the threatning words of Dauid, his heart died 1. Sam. 15.3 within him, and he was like a stone. And when the feare is more for the fleshly arme of man, then for awe of the power of God, his judgements doe follow, and that threatned fecond death. Many become miserable with | Benef, 21.8 feare, and some have died, for feare to die.

#### Curation and remedies.

TEare is many waies badly cured, when either it is hid Bad remedies of Tor altered a little, as Sauls feare was with mulicke, when one forceth himselfe aboue his feare in terrible dangers, either that he may acquire ambitiously some honour, or to eschew some greater punishment as death (those that are desperate) or by some compulsion, as when flieres are killed. Sometimes feare is suffocate with anger and fury, with drunkennesse, with hope of victory. Othertimes it is smothered downe by the encouragement of art or experience, as in fouldiors. Ne mo facere metuit quod se bene didicisse confidit. Ignorance holdeth downe teare. Semper audax inscitia. Hope of gaine suffers not feare to be left.

Impiger extremos currit mercator ad Indos Permare pauperiem fugiens persaxa per ignes.

Present protection and safety allaieth it, as when Baracke defired the companie and protection of Deborab the prophetesse. This was the comfort (but not the cure) that Danid gave to Abiathar. Abide thou

Hwat.

Indg.4.8

1.Sam.21,13

Things future are vncerraine

lai 41,140 51,12

Measure euils & premeditate the Senec. Epista4

Bestrong

1 Sam.4,8,9

Properta.

with me and fearenot, for with methou shalt bein safegard.

Vexe not thy minde with euils before they come. They may as well neuer come as come, feares and hopes deceive both alike. All things in time, by turnes come and goe There are millions of vnexpected adventures hid within the hand of Gods providence: smallest accidents have ruinate the greatest fortunes: the man thou fearest most is but a mortall worme. The euill thou tremblest at, is either momentany, imaginary, or contingent. The wheele is still moving, and will not stay.

Adduc calum valuitur So long as there is life there is hope. Dums piro spero. Man propones, but God dispones: in the sharpest maladies, the predictions are neuer certaine.

Learne to measure all feared euils: Malumtotum ipfe metire. Thou shalt finde the cuill is either not so great
or else shall not be so long, as that thou shouldst be so
farre disquieted. Present to thy selfe in thy premeditation, some more fearefull dangers, that may happen
thee, Learne in thy thought, to wrestle against them,
while thou hast leasure, give to thy selfe some salic alatums, against the which in time deute some advantages, that thou maiest arme thy selfe, and be provided
for a retract. That when reall plerrils are imminent,
they may be the more familian, and thou the lesse affraide.

There is nothing so good, as a minde truely strong, great, prompt, confident, resolute, with a large, cleare and settled resolution, such as the Philistimes tooke vnto themselues in their wotull seare against the Hebrews saying, be strong and play the men, be valiant and sight. To emmineo off visibi imperes. It restethall vpon this that thou commande thy selfe. And endum tibi aliquid stronger aliquid. Thou must bouldly attempt something it thou would be any thing worth Aniperion, reminimum pure. It is the part of a man generously to suffer accidents.

Wife-

Wisedome maketh the best and strongest resolution against seare. Blessed is the man that sindeth it, if he sleepe he shall not be affraid, and when he sleepeth his sleepeshall be sweete, be shall not seare for any sudden seare. The soole at all adventures is ever under changing, like the Moone, but the truely wise, abide the strong, and is ike a souresquared stone Lapis enim quadrus aqualiter statin quocunque sueris latere versus, for a souresquared stone stating, on what sower side it salleth fortitudinis mater prudentia, wisedome is the more outrage.

Where wissome or strength faileth, it is best to seeke it at God, as did the people of I fraell in their strightes. And Christin his seare: but we must first striue to be in sauour with God, otherwise we shall get none of his counsell. As when Saul saw the host of the Philistimes, he was affaide, and his heart was fore astonied. Therefore Saul asked counsell of the Lord, and the Lord answered him not neither by dreames, nor by wrime, nor yet by pro-

phets.

The truely wise ceaseth not with a holy seare, to seare God. Awise man feareth, and departeth from exill, but a fooler ageth, and is carelesse: a wise man is strong, for a man of understanding increaseth his strength, for with counsell then shalt enterprise thy warre. The righteons are bould as a lion. This is that wisdome of God, wherein is true fortitude. It is via regia the royall way: none walketh in it but the strong, and he is strong onely: quitemperanses, moderatus of instant He that declineth to the righthand is the soolish-hardy, and he that falleth to the left hand, is the searcfull.

Let the true filiall feare of God, ouercome thy carnall and fernile feare. If thou prepare thine heart and stretch out thine hands towards God if iniquitie be in thine hand, put it farre away, and let noe wickednesse dwell in thy tabernacle. Then truely shalt thou lift up thy face without spot, and shalt bee stable, and shalt not

Watesto become firong True wifdome Pro.3.13,24,25

Greg.Sup.ezecb. Hom,24

Bern.L. de confider

Praier Exed. 14,10 Heb. 5
Reconciliation with God
1 Sam: 28, 5,6

The scarcof God Pro 14.16 Pro, 24.5,6

Praz8,I

I atlant, firm- din Inflit.l-1

The filiall feare cureththe feruile Exod, 18,31. Iob 11.13,14,15

Pro.1.7. Eccle.13

feare

Greg.mov 16.
Senec. in proverb

Bernin Cant. Ser. 37. Cyp.l.2, Epift: 2

Berrosup.Cant. Ser 37.

Pfal.19. 1 loh.4,18.

Convertall fears into filiall fears. Exed 20, 20
"Ifal 8, 12,13.
b Exed. 14,13.
b Deut.10,12,20
d Deut.13,4,11
b Deut.17313.
f 1 Kings 18,3.1a

Ge#.15,30

feare. This feare not to be feared, is the beginning of wisdome. It is the first and the last letter of the A.b.c. of our life. Anchora Cordis. The anchor of the heart. And makes the soule firme against all other feare. Tutissimares est not timere prater deum. It is a most sure thing to feare nothing but God: where it is not, the soule is made naked and open to every terror.

It is Semen institue, the seed of righteousnesse. Custos innocentie, the keeper of innocency. It is a sonnelike searc, with a sonnelike love to God, as thy father. It is a louing searc, and a searing love. In alteroinituaris and sepientiam, in altero consummaris: quia initium salutis timpr domini, or plenitudo legis est charitus. In the one thou beginness to be wise, in the other thou are persected: because the beginning of saluation is the searce of the Lord, and love is the suffilling of the law, it admittes the mixture of no other searce, because it is Cleane, and expessed all other searce, as naughty and corrupt humors of the soule. There is no base carnal service souls feare in this love, but perset love casteth out feare for search hath painfulnesse: and he that search is not perset in love.

The necret we come to God with filiall feare, the feruile feare is the lesse. Learne to convert the Carnall and feruile feare, into the filiall feare. \* Feare not their feare but fanctifie the Lord of hostes, and let him be your feare, and let him be your dread. bFor this faithfull feare. It is Louing, Cleaning, to him. d Obedient and an camending feare. Obadiah the governour of Achabs house proteited this feare, and that he feared Godgreatly and from his youth. So long as we are not fully regenerate, the feruile feare cannot be fully converted into the filial, yet this may subdue and captivate the other. As at last the scholar may command the pedagogue, when he leaveth his childishnesse, and commeth to some more persection. Lot feared to dwell in Zoar. He servily feared punishment, and filially feared to offend God, by remain

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d d

ning among it the wicked. Danid was sometimes beaten with the serule, to make him seeke his remedy in the still as he saith. My flesh trembleth for feare of thee and I am affraied of thy indeements.

It is good to confide in God. I trufted in the Lord (faid David ) and feare not what man can doe to me. And to meditate vpon the great, and good things he hath done and promifeth to doe to vs. This was Gods recipe which he gauet his people to cure their feare. Thus faith the Lord that created thee, O Iaakob, and be that formed thee, O Ifraell feare not, for I have redeemed thee. I have called thee by thy name, thou art mine, when thou passest thorow the waters, I will be with thee, and through the floods, that they doe not overflow thee, when thou walkest thorow the very fire, thou halt not be burnt, neither Shall the flame kindle upon thee. For I am the Lord thy God the boly one of I fraell, thy faniour: I game Egypt for thy ransome, Ethiopia, and Seha for thee. Feare not for I am with thee: Quid timet hominem homo in finu Dei positus? why should man that is placed in the bosome of God, feareman? it is best to depend upon the promise and providence of God. This is the gound of true fortitude the quencher of al teare fortitudo eft feientia perferenderum rerum summa legiparens fine timore, fortitude is the science of the suffering of things without seare, obaying that highest law of Gods providence.

But when we have his promise ioined thereto, which those that excelled in fortitude amongst the gentiles had not, we may have our feare so much the more well cured, God gave this counsell to many one, to a Abraham, to b Isaac, to a Isaac Moses gave this counsell to the Israelites. And many times was this medicinal memorandum given vnto them, for the some start of them, for the lord the God himsefe dath goe with thee, he will not faile thee, nor for sake thee. And as God gave this counsell to Islan, so Islan gave it vnto the people. Thus

Elisha

Pfal, 116,120

Confidence in God Pfal.

Ifai 43. 1,2,3

Aug de ver.Do.

Chrysippus Ciri. Tuje quest.

Confider his promiles.

\* Gen. 14,1

\* Gen. 26, 24

\* Gen. 46,3

\* Evod 14,13

c Num. 21 34

Dout 1: 1.79 & 3

33: 12 & 7,21 & 20

10 1 Deut 21.6

14a 19 & 8.1 Numb. 14.9, 2. Kings 6,16.

Elishacured his servants seare, when he said feare not, for they that be with vs , are more then they that be with them. And praied that he might fee it , and faw the mountaine was full of horses and chariots of fire round about Elisha. This is that most frequent divine remedy against feare, fo frequently fet downe in scriptures, but in special 1. Chro. 28.20. 2. Chro. 20.15.17. Pfal : .7.0 23.4. 6 27 1.3, 6 46.1.2. 6 49.5. 6 56.4 12 6 91.5, 1127 0 118.6. [fai 12:2. 6 41.10.13.14. Feare not thouworme, Iacob I will helpe thee faith the Lord.

Ifai 41,14:

Ordinary means

Without all prejudice of the feare of God, or dependance vpon his promife and power, all ordinary meanes of wisdome should be ysed, to remedy our feare. The feare of God maketh vs holy, it should make vs wife alfo.

Gen.32,7.

I Sam.7.7.

1.Sam. 28,6,7: I Kings 193. Indg 6,27. Gen 31,31

Feares of confei science, desperation, melancholy

Causapucilla nocet fapientia nocentia vitat. When Lacob was greatly affrighted of his brother Elan, he vsed wisdome, and deuided his people and his goods, thinking he should make some fafety, and so mitigate his feare. The Ifraelites when they were affraide of the Philistimes, they vied the spirrtual meanes of prayer, to helpe their feare, wherein we should be importune and neuer cease, till we get a bleffing. It should be farre from vs to run from God, and seeke to any that hath a familiar (pirit (As did Saul) or to any other vngodly meanes. The lawfull meanes may be vied, what Gedeon feared to doe by day, he did it by night: when Iacob was affraid that Laban hould takes his wives he fled.

As for the feare that accompanieth a troubled conscience : sceke the remedy thereof amongst the remedies of a wounded spirit, As for the feares of desperation see the remedies thereof in its owne place. As for the feares arifing vpon melancholy, let the fame be philicaly cured. If they arise vpon some secret antipathy, or weakenefie of spirit : the medication of their former counsels will he pe, and draw thy minde from childifnnesse and tendernesse, that thy foolish imagination may

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ice its own folly, & that the mind may be firme & ftrong as is already fet down. It resteth to fet downe some premedies, against the searce of imminent crosses & death.

Learne to fence in the schoole, before thou fight in the field. Premeditate gravely upon feareful euils, before they come: the most sharpe and sourcest things are made sweet by digesting. Be euer prepared, for the worst and imminent euils shall affray the lesse. Consider that nothing can befall to thee, but from a divine wise and sa therly hand: the bitterest crosses are the best remedies, tempered by the wisdome of that greatest Phiscian for our poore soules worst maladies. Settle thy heart in the love of God, expecting that all thy greatest feared euils (if thou be good) shall serve for thy greatest good.

To be weary of the world, because of occurrent miferies that oppresset the heart with griese, is a vulgar remedy of base minds, against the seare of death. It is not commendable, because it is enforced, and death is wished vpo a wrong cause, willingly to die, only to eschew greater misery. As Iob for his soares: Elias for his persecution, and longs for his gourd did wish presently to die.

Ignorance also of death, and of deaths evill consequents, makes many carelesty intrude themselves you the danger of it, and boldly banish the seare of it. But this is a most perillous remedy, because it maketh men to die in sinne.

Be daily dying by refoluing to die daily. Deaths summoners casuality, sicknesse, age, daily doe attend; the first two are peremptory, the last makes more delay, wrestle with death in thy minde; ere thou restle with him in thy body. Account death energy fent: be not like the Epicure, that search death, affrighted for not being. Nor like the worldling who search to die, affraid for suture misery. Nor like the Demisbrissian, who search to die, for being in doubt what will befall him: whether miserable or to be turned to naught. Nor be like the con uinced Atheist, who in his dying looketh dewneward,

Points of preme

Bad remedies against the feare of death

A foueraigne remedy against the feare of death. Daily resolution to die Pfal.3914.
Motiues thereto by diuerse considerations.

10. Hall,

Innocency of life

10 633 100

בונטונוניו.

Pfal.90,120

1. Cor.15, 56.

2 Tim, 4: Mifery of this life Pro. 20,92Ro. 7,14 23,

Gen. 47,9 Incertainty of this life. 1 Pet. 2,11: b Heb. 13, 14. C 2. or 5,5. 4 Phil. 1,23 The bleffed e-State of the clear.

and feeth three terrible spectacles; Death, Indgement Hell; two to be passed thorow, and to alide in the third eternally : but be like a couragious & comforted Chri-Rian, that looketh vpward and beholdeth with Stenen the opened heavens to receive, and glorious Angels to carry thither the foule : as one that can die, dare die, and would die:because he knoweth after death, he shall bee,

and shall be happily happy,

Let thy finnes die before thy selfe and thy life before thy death. Innocency of life, and an acquainted studied knowledge of the vertues of death, doe give the foundest confidence, against the feare of it. Aske at God the leffon to Number thy daies. Live well that thou maiest die well : and haue a little to doe when thou art dying, but to die, if thy care be great to live well, thou maift care the leffe to die well. As Dallila cut Sampfons haire wherein his strength did lie, to enfecble him, so pull thou out deathes sting, wherein his venemous Arength lieth : Deprecat finne, repent for it, turne from it, cleave fast to God, fight a good fight, keepe the faith.

Consider the misery of our lives in respect of sinne, and the euils thereof, our daily corruptions and rebellions, in minds, wils, and affections, euer offending God, and endangering our foules, daily tentations, divellish fuggestions, a daily battell, a daily forrow, daily ficknesles, which are daily dyings, that we may once learne to die well, Fearing, trembling, wandering, and swimming in the tempestuous seas of a thousand miseries, that thou maist fay, few and enill hane beene the daies of our pilgris mage.

Confider we are but 2 Strangers and pilgrimes, b wee have here no continuing Citie. Whilest we are at home in the body, we are absent from the Lord, a And detained bound for him till we be loofed.

Confider the bleffed eftate of the glorified, feed from all their miferies, & triumphant in vnipcakable ioy, yea

though

though after their skinne, wormes destroy their body, yet shall they see God in their steller, whom they themselves shall see, seeding their solace in the face of the lambe and his names written in their foreheads. And are like him for they doe see him as he is.

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Consider the vanity of all things that are in the world and all things therein contained, done, suffered and attained, nothing contenting, nothing continewing the best, the greatest, the welthiest, that lacke no delight, no opportunity, no ability, no dignity, must at the last say with Salomon. Vanitie of vanities and all is but vanitie, wherein all our time bath beene, but the months of vanity and painefull nights.

Looke not on death directly, neither consider it in nature, which sheweth it horrible, neither urthelaw, which sheweth it cursed, and a passage to the second death, but beholde it through the transparent glasses of Gods providence and promises. Beholde it in that providence and all the circumstances thereof, of God, foreseene, fore appointed, and laied on deservedly. By his providence we lived, and by the same we must die; for it is appointed unto men that they shall once die, and after that commeth the indgement, we were borne to die.

Nascentes morimur sinisque ab origine pendet, we must giue place to othets, as others gaue place to vs, sie remm summa nonatur. Feare will not helpe one houre the peremptory diet cannot be altered feras non culpes quod vitari non potest. Where there is no remedy seare can make no helpe scienter frustra nitientrema dementia est, What is most just and common to all, should justly he regarded. Omnium versatur vrna, serius, ocyus sors exitura.

Beholde it in the promises of grace and gospell, which showeth death to vs, changed by Christ into a sleepe, and a passage to heaven, whereby in effect it is become as no death. The victory and sting of it is

Iob 19.26

Renel. 22,4 1. fo.3.2

Vanity of the

7067

listras.

Confider Gods

1,5å 2 6.AA.4,28 P[a.139 15,16& 56.8 & 39, 10 & 116.13 Gen[43

1,6,111,5,11

Heb.9. 7

Confider death in Gods promife and word.

gone.

Ro.5.2,3,40 8,31

Reuel 14.13 2.Cor.5.1

Intemporal death behold eternall life.

Consider Christs inseperable vnió with thee:

Rom.8.11

Ro.8.35,38,39

gone. It giueth much more then it takes, it takes vs not from our selues, but sets vs at liberty, and restores vs to our selues. It shuts vs not vp in darkenesse, but freeth vs from it and brings vs to light, and ioy vn-speakeable and glorious, we are purged from our drosse and vnsoulded from our chasse, we have his promises in death, that he will by his presence both mittigate the paines, comfort the heart and guard it against the divell and his power. We have his promises after death of a most sure blessed end of a building from him.

Looke not on death, but looke through death, as through a darke dungeon, and beholde that bleffed efface and paradice of ioy, whereunto it is a paffage. Looke not downe to death, but looke over it, holde not thy eie downeward to the streame of vgly terrors, while thou art going through deaths deepest riner, but set thy foote sure on ground, and cast thy eye vpon the bancke on the otherside, & fixe thy sight on that mount

Sion and celestiall Ierusalem.

Beholde thy death in Christs vnion with thee, and it shall appeare nothing to be feared, for though death scuer the body and the soule for a time, it cannot dislinke them from Christ, although two breaches were neuer so farre distant in their heigh tops, yet they may stand fast in the tree wherein they remaine, the body being in the earth, is fill in graft in the true vine, and the foule being in the heaven, it still abideth in the former vnion. Both againe are in him to be vnited with themselves gloriously and eternally. How joyfull shall that meeting be? Who Shall separate vs from the lone of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? For I am perswa. ded that neither death, nor life, nor Angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to fo. peraters from the lone of God, which is in Christ lefus our Lord.

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Put this life and that life in paralell. The fashion of this world goeth away, be this vile body shall be changed, and sashioned like vnto Christs glorious body, with a crowne of righteousnesses, dwhen our changing shall come. We are bound in the setters of sinne and misseries, there we are to be loosed and to be with Christ and to dwell with him. Heere we have no continuing city, there we looke for a city, having a foundation, whose builder and maker is God, had e without hands and eternall in the heavens. Death anust loose the soule, from the little prison of the body, that the body may goe to a larger prison of the earth, and the soule to a most larger paradice in the heaven, vntill the paradized soule by writed with the imprisoned body, that both may be gloristed.

Entertaine a truce ft of the first fruites of the joies of the world to come, that thy conversation may be still in the heaven. Arme thy selfe with future happines, that the joy that is let before thee, thou maiest couragioufly adventure to goe to it, through paine, death, hell and all things. Cleambrassus to win to his foules immortality, wherof he onely did but reade in Platees bookes from a high rocke did willingly precipitate himfelfe. But so much the more with Stenens eies we should look to heaven, and with the Saints tongue fay, come Lord Iefus. Let thy joy flow from a true forrow for finne, and proceede from instification, let it be entertained by the holy vie of the word, facraments, praier and practife of piety, let it be rooted in the hart. Ifit be folidely begun, it shall moderate the terrors of death, and shall abide eternally.

When it commeth to the houre of death, goe as it were out of thy felfe, ouercome all cogitations, and wholly rest and relie thy selfe on Gods special statefull and louing promises, that are all in Christ, yea and Amen, a ducty in all extremities.

Lift vp thy heart to himin praier, if thou canft not

Compare this life with the o-

\* 1. Cor 7.31

Phil 3 21 'C Tim 4.8

e Phila.23

\* Heb.11.10

Entertaine the first fruites of eternall ioy.

10, 16 20. Mat. 5.4 Pro. 14.13. Luk-6 25. Rom. 5.1 Luk-12-20 & 16 22. 106 20, 5

Remedies against feare in the verie houre of death, Rest on Gods promises wholly 1.5am, 30.6.Pfa. 19.49 & 7.28

Heb 12.12. Pfal,10.17.et 145 19 Pfal,116.7,8,9

Die obcdienlie and willingly.

Ebclis.7.3.

1.Pet.4.19 Pfal.36

Pfal.17.19 Pfal,16.9

Lucis

pray as thou wouldest, or shouldest: yet at least strive by sighs, sobs, gronings, which are acceptable prayers before God. For prayer stands more in affection, then in action. And say with Babilas the Martyre of Antioch, when he was goeing to his death, Returne unto thy rest O my soule, for the Lord hath beene benesiciall unto thee. Because thou hast deswered my soule from death, mine eies from teares, and my feet from falling. I shall walk before the Lord in the Land of the lining, I the vehemency of paine or sickenesse percert thy thoughts and words: it is not the thought of thy heart, it is against thy will: it will not be imputed to thee.

Die willingly, and obediently. They that lived obediently : or repent truely, that they have not lived obediently, cannot but die obediently. Thou shalt finde that that the day of death is better ben the day of birth. The Patrician heretickes of old, ran to their death, but thou in the love of thy God, and last, and best obedience to him, as thy dearest Father, run, meete, and embrace death. Commit thy foule unto God, as unto a faithfull Creator. He shall give the drinke out of the rivers of his pleasures: For with him is the well of life, and in his light shalt thou fee light. And shalt behold his face in righ. teon [neffe, and be fatts fied with his image. For in his presence is fulnesse of iny, and at his right hand are pleasures for enermore. Say, Futbernot as I will, but as thou milt. And with Simeon, Lord now let thy fernant depart in peace. With Paul, I defire to be diffolned, and to bee with Christ. With Stenen, Lord Iefus receine my spirit. And with Christ, Father into thy bands I commending spirit.

CHAP.

#### CHAP'X XIII.

## The heavineffe of Sorrow.

Pro.12 25 Heavinesse in the heart of man, doth bring it downe.

Pio.14.10. The heart knoweth the bitternes of the foule.

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P.

Orrow is a passion of the heart, arising vpon the apprehension of some present or neere affeiling and noisome euill. It difbelle uills, as they are future: this as they are present. It is a wast ways, a Cardialgie in deede, making

more griefe, paine, and griping in the spirituall heart, then the bodily Cardialgy doth in the stomacke or mouth thereof. The people of the lewes in their mourning did acknowledge this. Vrique bic merbus eft quemperferam. It is my sickenesse and sorrow, and I will beare it.

Sorow is either hu'on satability, Godly, or how to ampu mortally.

Godly forrow is either for finne, or for trouble. The forrow for sinne is not hurtfull. It causeth repentance vato saluation, not to be repented off. It bringeth forth the whole scuen effects of true repentance : to wit care of amendement, Cleering from other mens guiltinesse: Indignation against our selues : feare to offend God; Great desire to aproue our selves to God: Zealeof his glo. ry : Renenge against our owne corruption. Nothing B b 2

Sorrow what?

It is a fickeneffe.

Ier,10,19

Diviston. 1 (or.7.9,10,11 Godly forrowe for finne.

1.Cor.7.11

Pfal.51.3 1. Pet 1.5,6,8 2 Cor.7.9,10& 6 10.Ro.5,2,3&8.26

Pro.14.10

Ef.c. 4.3.

For arouble
Lame 3 3.1 Fet. 1
68
Pfal. 120.5
Pro. 18, 14
Ro. 8, 23

is fo competent a matter of mourning, at finne which is to the wicked the chiefe matter of their ioy, with their fleshly joies they banish all forrow both of their sinnes. and of their foares. But the godly even after that there bigane finnes be repented for: pardoned, and the tyranny of them subdued, doe keepe them in good remembrance, not to condemne them any more, but to humble them the more and hedge them from finnes to come. They forrow for finne, and reioice in correction : they low in teares, and reape in joy: they rejoice in trembling and in the midest of heavinesse they have ioy ynspeake. able and glorious, their forrow is not to be forrowed for The bart knoweth the bitternes of the foule & a stranger shall not meddle with his ioy. So that the heart at once. may have both great forrow for finoe, and vnfpeakable ioy in God, the forrow is more felt of themselves then knowne to others.

It is a comfortable forrow, one to forrow for his owne sinnes, both bigane and present. Rom. 7.22, &c., and for the tentations of sins imminent, 1. Pet. 1.6. For the sinnes of others likewise as did Lot. 2, Pet. 2.8. David Pfal. 119:158.136. Ierem. 13.17. Ezra. 9.3. Christ. Mar. 3.5. Lu. 9.41, Paul Ro. 9.2.2. Cor. 2.4. They that do so are blessed, Mat. 5. Their sacrifices and contrite heart are acceptable. Pfa. 5117. They are marked in the forehead with the letter Thau. Ezek. 9.4 Godlooketh to the Islai 66.1. They neede not stand mourning without the gate of mercy, but may boldly enter in, as most welcome to God, who is contrary to the Persian Kings that might abide no mourners, nor mourning apparell in their presence.

Sorrow for trouble is ingodly naturall moderate and converted to the fortow for finne, and in the end to toy. He is forrie for the absence of God, and counteth it his greatest trouble. He is sometimes subject to the heavinesse of a wounded spirit. He doth sign in himselfe, waiting for the redemption of his body,

H

He sympathiseth with the troube of others, and of the Church: he is forry for the affliction of Loseph, and desolation of Ierusalem Neb. 2.3 Pfal. 137.1. Ier. 14 17.

If godly forrow exceede, and become atmine a ful nesse, of heavinesse, oppressing the whole faculties of the soule or if it be an anguish & trouble of conscience whereby the heart is ready to be swallowed up with ouermuch heavinesse, in that case it is to be cured

in the remedies of a wounded spirit

As for worldly forrow, it is either fained or reall fained forrow is such, as hath but onely the outward countenance, and shew of griefe. It is sometimes yied in the profession of religion, as by these that are 200,000 that looke some, and such as doe afflist their soules for a day, and some downe the head as a busins, and liedowne in sacklouth and as bes. Sometimes it is yied at superals, some doe it by imitation or affection, some by conduction and biring, and other some by commandement. This ceremony began at the Egyptians and Chaldeans. The Grecians borrowed this custome from the Byptians, and the Romanes from the Grecians, who concluded their funerall mourning with their Supremum Salue of wale to the corpes.

Salue aternum mibi maxime Palla aternumque vale.

Et magna supremum voce ciemus.

It was vied in Ifraell. 1. Chro 35,24. This lamentation for the dead would not be fained, nor immoderate. 1. The f. 4.14. But would be decent without the infidels cerémonies. Lenit. 19.27 & 21.5. Dent. 14.1. True, moderate. Ad. 3.2. 1. The f. 4.14 1. Sam. 3.3 1. &c. And more for the worthieft. Io. 11.33. And lesse for the vnworthy. Ier. 22.19. Ad. 5.6.10.

Reall worldly forrow enging death of body and soule is that which is immoderate, and humbleth not the heart kindely, but disquiets it disturbes and distempers it, whether it proceede from outward entls and losses

Bb 3 where.

Eccle. 7,4, 70. 33 15. Cor. 2.36 Phil. 2, 16

.into, human

2,007.1.7

Worldly forrow Fained

75.66.25

Mat 6.16

Herodot. Diodorus,

Virg. eneid 3

Reall forrow.

## Heanine fe of Sorrow.

P fal 42.5 Injun 7 10

It is a fickneffe. Menand, comi. Antiphanes

Pro.13.25

2, Cor. 2.4

wherewith the best may be diseased. As Danid, Iosua, Or inward euils, as most from melancholious humors, and worst from an euil conscience.

This is a most miserable sicknesse of the foule, worse ien a X'oon want Sorrow is a most great cuill. Amir ri hour iri mopoon nous. All forrowfull griefe is a fickneffe to a man. And truely faith the wifelt, beanineffe in the heart of a man doeth bring it downe. It bringethit downe because it wasterh the naturall, vitall, and aminall spirits, iufly called triffitia a triffor & boc a Spece, mano : that is, turbo, affligo, vel triftis eft atero : that is, confumo, Because forrow by troubling and afflicting the heart, confumeth it, whose spirits are wasted, partly by contraction of the heart, whereby the spirits are choaked, according to the which forrow, called zone amplias. Anguish and straitnesse of the heart. And parely by dissolution of the spirits, whereby forrow is called hom, own to hun ? that is, diffoluere. Because it distolueth the spirits, and confequently wasteth the body, and sometimes resolueth it into rearcs or fweate.

#### Part affected.

The natural affection of forrow 2 Cor. 7.11

I0.16-30

As feare respects entil surve and imminent. The natural affection of sorrow respects entil as present, at the which it should be rightly grieued, and be as carefull to shun it. It should be both moderate and rightly stirred, at that which is entil indeede. And as the cuill is in greatnesse, so should the mourning be continuate and arise (if the cuil so require) to lamentation. This is the immeditate seate of this perturbation, when either it is grieued at that which is not cuill in it selfe, or not so great an euill as it appeareth: or when it is more or longer grieued then it should be; then it makes a sensi-

ble

ble dolour and prine in the heart. The heart is next affected by this too farre ftirred passion, and by a sympathie the minde is exagitate.

#### Causes.

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Od inflictorh heavines & forrow of hare, infly pu-Inishing the former insolency of those that have prouoked him. As Iernfalem confessed Behold and fee, if there be any forrow like unto my forrow which is done unto me, wherewith the Lord bath afflitted me in the day of his fircewrath. He hath made me desolate & daily in heavines. Againe, be bath filled me with bitternesse, and made me drunken with wormewood. That is, he hath made me to loofe my fences, with great anguish and forrow. He correcteth the heart of his owne with forrow, to learne them the better to forrow for finne, and to make more of the ioies of his spirit.

Satan is ready to be employed, as that euill and ma- Satan licious spirit, directed and permitted at the commandement of God to execute his will against the wicked. As the enill fairit was fent of the Lord upon Saul, and vex

ed bim with forrow and grienous pangues.

Externall troubles, dolours, disgraces, disappointings, loffes offriend, parents, wives, childrens, honours, profits or pleasures doe moue this passion : but so much the more, if thy minde be inflicted with selfeloue, or cultomable impatiency, whereby it is made weake, and is not prepared and armed for both fortunes : yea, not onely doe loffes of the things we had given vs, but alfo the want of the things we would most have, do as much moue, as Rabell when flie faw that the bare Iacob no children, faid vnto him in the anguish ofher heart gine me children or else I die. Achabs spirit was sad, because

Bb 4

Lamcut, 1,13,13

External trouble

GenzoI 1 - Kings 12. L. 6 Melancholious nutrimen to

Melancholy

And how

A doubt answe-

he could not get Naboths vineyard,

Amongst externall causes, must also be numbered such things as are the cause of a melancholious distemper, and in speciall, any melancholious soode, as darnelled bread and drinke, too much watching, immoderate venery: idlenesse, solitarinesse, abiding too much in one place, that hath grose aire, too much cruditie and drinke without meate, and such like, that are the antecedent causes of the bad humor of melangholy, a crastico without meate, and such size of melangholy, a crastico with a such as a such

The imagination and phantafies ofetimes without any externall cause, is might ely persurbed with the fumes and blackath vapours of atrabilious humors, or theadust melancholious blood, whereby many strange terrours and implacable forrowes are bred: this commeth to palle, because the braine and venticles thereof (the inftruments of discretion) are depraued and darkened by the cloudy vaperous spirits, arising from the ebullient blackish pudle, obscuring our native cleare animal fpirits. It is not fo extreame at the first, as it groweth to by proces of time. This maketh not a simple absence of light, but a substantial, and peruerse obscurity, be comming by time habituall to the braine, deprauing the conceit, whereby it breedeth alwaies fearefull and forrowfull passions, & forgery of disguised shapes, caufing great anguish : the imagination fending dolefull reports (but yet falle) to the heart. The heart againe answering with the like melancholike affection, turneth all ioy in discomfort, and al hope into seare, and all confidence into dispaire. One might maruell how any grose humor in the body, can affect the simple soule? but the answer is easie? the soule is not to much affected, as the functions thereof are deprayed and perturbed, that firmamentall fpirit : vinculum & vehiculum anima, whereby the faculties of the foule doe worke, and the functions thereof are practifed, is infected and depraued by the contagion of the subtilest vapours fpirits.

spirits of melancholy, and as it is, so are the actions and passions of the soule: as if the eye see through greene speciacles, all things appeareth greene according to that medium; even so when the spirit is deprayed, all the functions of imagination and passion

are depraued.

When many finfull pleafures, have begotten an enill consciece, they are converted into many secret forrows albeit they thinke their worst deeds shall never make trouble, yet at last they find the smart. Enen in lang hing the heart is forrowfull, and the end of that mirth is heavineffe, Amongst sports and greatest delights, the vngodly have gripings of forrowes, and vexations of heart, when their pleasures are ended, their pangs doe beginne, their mirth was impure and mixed with fecret gricfes , but their forrow shall be pure without any entermedling, and mingling of comfort or hope, to sweeten the tartnes of their terrors: they may be throughly fad, but never throughly merry. Their reioicing is short, and the ion of hypocrites is but for a moment: and like the noyce of thornes under a pot. Their lang hter shall be turned to weeping. They have everafting of an ill conscience, marring their mirth. Their is no peace to the wicked. Their guilty conscience is like an arrow head sticking in their flesh: that in the midit of their most jocud pleasures, it paineth them with priny ferrowes. It is like a most painefull canker that gold, filkes, and Iewels may couer, but notcure, In regard of their restlesse conscience, they are like the raging fea that cannot rest. And so much the more for feare of death, they are all their life time subject unto bondage, knowing against their wils that it is appointed unto men that they shall once die, and after that commeth indgement.

An euill tonfcience.
1.Cor7
2.Sam.11,25.
Bro.14,13

Job 20,4,5. Eccle 7,8 Luc.6,25

Ifa: 57,21.

Heb.2,15.

Heb, 9,27.

#### Signes and Symptomes.

Common Symp-

Lament. 3,48,49.

10:7,7. 10b 30,29

Ioh 3,1,20,24, & 16,8, \$ 30,27,30 Linment.1,20.

Speciall Sympt. it is come of melancholy.

Deut. 18,65. Speciall Sympt if it come of an ill confeience. The countenance cast downe, all melody is converted into rivers of teares. His eares are open to every alarum; but death to every comfort: the hands ready to beate the brest, his eyes are hollow and dim for griese, all his strength is like a shadow. He is a brother to the Dragons, and a companion to the Ostriches. His pusse is small and creeping, his naturall humors are vitiat. In longing for death his sighing commeth, before he eat, his face is pale and full of wrinckles, his sless fadeth, his skinne groweth blacke, and his bones burne with heat, His bowels and melt doe swell, and boile without rest.

If it prooceed of melancholy, many of these former symptomes will appeare vnto him, as also his cogitations will be vaine, his eyes now and then too fixed. He cannot get his sighs deepe enough, nor raised so high as he would hauethem. He conceiueth many absurd and rediculous imaginations of himselfe. His forrow hath no externall cause, he willimagine his least sinnes to be the greatest, and his indifferent sins to be sinnes against the holy ghost, and sometimes will not otherwaies be perswaded, but that heauen, earth, and hell, are all conspired against him. His forrowes come by internals of time, and now and then he sinds voluntary heats and sweates.

If it come vpon an euill conscience, his heart trembleth and hath scretterrors, he may not abide solitary. His heart gripeth and is heavy in the midst of his greatest delights, the vile cruell and most horrible sinnes that he hath committed, will now and then be obversant before his cies, he finds a worme within him gnawing at the root of his heart, when he looks for greatest

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ease, the fury of his euill conscience disquiets him, Hee thinks against his will, that God hath a controuerfie against him, whiles his face is smiling, his conscience is checking him: In the midft of all his delights, his inward ioy is ecclipfed. The euill spirit of terror and bondage vexeth him, he goeth about to be cased by some worldly delight, bur cannot find his ease found, and no sooner doth the play goe, but as soone the refreshment goeth withit, and the griefe and torment returneth.

In his most serious adoes, he is stuggish and senseles: His apetite and digestion faileth, for forrowes are his meate. He bidsfarewell to familiarity, folitarinesse he thinketh some solace. He is like Bellerophontes the killer of Bellering , and sonne to Glancas of whom the Poet

writes.

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Qui solus miser in campis errabat Alais; Ipfe fuum cor edens, hominum vestigia vitans.

He feedeth his forrow with fancies, when he feeth he cannot profit with weeping, he weepeth the more. As Solon faid at the buriall of his sonne he maketh himselfe a spectacle of pitty, his complaints are infinit, if his forrow be light, he will be expressing it, but if great, his mouth is toungleile. Cure leves loquuntur ingentes finpent, He is as if he were turned (as the Poets faine) like Neobe (that milerable mother & daughter of Tantalu) into a flone by the power of forrow.

Diriquit visu in medio, calor offareliquit, Labitur, & longo vix tandemsempore fatur.

He is vnmeet for himselfe, for his calling, for the world, and for God, and becommeth like one that hath gone downe to the den of Trophoniss never to laugh or to be merry againe. He curfeth the day of his birth : and abhorreth that life should be given to the heavy hart.

The forrowfull heart frettethat every thing. It is rent with lamentation, diffracted with carefulneffe, and af- 1067,3,40 faulted with desperation. The mind is darkened, sleepe is banished, and findeth painefull nights full with toffing

1, Sam, 16,14.

Common fymptomes, 10b 6,7. 1.Kings 21, 5;

Exed,6.9

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Lamentet, 22.

10b 10,17.

to and free vnto the dawning of the day. He is affrighted with dreames, and aftonied with visions. His fighs are many and his heart heavy. His wit decaieth, he is penfive and suspitious. His courage is converted to cowardlinelle, he becommeth fo effeminat that if he were amongst the Thracians, it behoued him to be clad like a woman: Armies of forrowes he thinks are against him, Euery thing is tart vnto his thought, and vnfauoury to his heart : his whole life is bitter, and all his actions poifoned:

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## Prognostickes.

Cafe dangerous,

Franc. Petrar. de trift Dial 113.

Eurip in Oreft.

Enfuing cuils. Deut. 28,65.

Menand alias Phi Menand Comic.

P.10.12,256

Pro 17.22. Menand.

Orrow is hard to be cured, it excuseth and covereth Dit felfe, with so many bewtifull colours of reason, goodnesse, godlinesse, necessity, counting it a cause of gravity, a matter of conscience, an ornament of wisdome, a companion of vertue. If the cause of it be latent, it is the worfeand worfero be cured, Pettis eofunestior quo ignotior canfa: atque ita difficilior cura est. It is the more deadly plague in so farre as the cause of it, is the more hid, and consequently the more difficile is the cure Auriga i mis all imoria opper Sorrow is a goddeffe terrible, yet curable. It is a punishment of sinne, an enemy to nature, iniust and impious pernitious and hurtfull. A murmurer against God, nature, law, and against the whole world. The cause of many cuils, TIDAN is quent soir with a iria Raza v Aums Sorrow of its owne nature is the cause of many cuils Mission ien alben santis. Sorrow is the greatest euill, it oppresserh and wasteth both body and minde. It bringesh the heart downe. Is pierceth to that which is within, and bringeth weaknes vpon the ftrongeft parts, A forrowfull minde drieth the bones, Avous & didposition vierten son, Sorrowes breeds difeafes vnto men, It bringeth on fury,

furie, and maketh many one to put violent hands in themselves, because it is a kinde of madnesse, Avequene Sorrow is neighbour vnto madnesse.

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Ir causeth death and condemnation. Planting the Numidian, at the fight of his dead wife presently died, Diodorus the Logitian died for forrow, because he could not answere the question of Stilpo. Homer died with fudden forrow, because he was notable to answere a fisher mans question. The like became of Philetas Cous. Aristotle the Prince of Philosophers, when he came so Chaleis, and faw the ebbing and flowing of Euripus, that narrow sea necre Baotia seuen times in the twenty foure hours, because he could not find the cause, he fell into an incurable discase, and at last was so encouraged, that desperatly he thrust himselfe in the sea, where vpon raise the proucrbe, Quoniam Aristoteles non cepit euripum euripus cepit Aristotelem. Torquatus the younger for griefe of his banishment flew himselfe. Achitophell for the forrow of his difgrace hanged himselfe. And Indas for desperate forrow arising from his euill Senes de Conful. conscience, did put hands in himselfe. Ollama sifter to Augustus for the death of his Princely sonne Marcellus was to oppressed with forrow, that none was able to comfort her, and could not be cured, but spent her life in anguish. Phineas wife when shee heard the forrowfull newes, of the taking of the Arke, the death of her hufband, and father in la w, for forrow of heart, fhee bowed her felfe was delivered and died.

Curation and remedies.

THe violence of forrow, is not at the first to be striuen withall, because it is so furious and undantoned a beaft. It is hardlier ouerthrowen by withflanding, then Antiphanes.

Death. 2 Cor.7-10

Laertius. Plutareb.

Giral, I. Tom , bift

Celius 1, 29.6.8.

1.Sam,14,14'30.

Sorrow at the first not to be Ariuen with, por concealed.

Plutareb.

Occasions remoued-Ifai 38, 13,14,20.

Gen.45,27. Or supplied,

Teares mitigate forrow but little,

Gen 45,2,14,15, & 46,29. Diverskinds of teares.

Time is a remedy, but bale, then tamed by following:neither would forrow be too much concealed: It is like a fire the more couered, the more it rageth:hidden griefes if they burst not out with some vent, they will burst the heart within, it is no small ease to a sorrowfull heart, to have some saithfull friend, in whose eares they may disgorge some of their griefe.

The most casie remedy of sorrow, is to take away the cause of it, if it come of euill, the euill to be remoued, as when Hezekiah got his death delaied, if it come of the losse or want of some good, the good to be restored, as when Iacob sound his sonne Ioseph againe, or else the euill still remaining, or the good still absent, but therewithall a greater euill eschewed: As a merchant in the sea doth sometime auoid death, by losing of some of his wares, or a greater good obtained, As when Paul rejoiced in his bonds, when the hope of his reward in heaven.

Teares doe appeare a little to mitigate forrow, and theeding of teares is a kind of cafing of griefe.

Expletur lacbrimis egeriturq; dolor.

Whereof there is divers forts, some for ioy, which sheweth kindnesse, some for misery, some both for ioy and misery, as the teares of repentance, called the food of the soule, and some for deceiving which are teares of dissimulation. How societ teares arise from a grieved heart, & distill from weeping eies, yet they are the visitest salue that any can apply to cure forrow, as they mitigat some what the heart of him that is grieved (although they be womanish) so they move the hearts of others to compassion. They tye the hands of the Omnipotens. They silence the accuser, pacifie the adversary, overcome the invincible, and are able to change vengeance into mercie.

There are many that when either their hearts are too weake, or their burden too firong: neither reason nor religion is able to worke on them; and yet time will ouercome their forrow, Que magis tempore quamra-

tione

rione lenitur. Acous to many sine many spow. Time is the Phisician of all forrow, finem-dolendi qui confilio non fecerit, tempore innenit. He that finds no end to his mourning by counfell, he will find it by time. The reason is, Namo potest under dolere & din. None may mourne both greatly and long. If forrow be inuetera, it is sorned and not without cause. Ant enim simulatus ant stutus est. It is a soolish thing therefore to reject so many excellent remedies: and in the meane time, to suffer time, tempus edax, the consumor of all things (and perhaps of thee before thy griete) have more power over thee then wisdome and picty, Turpissimum est in bomine prudete remedium maroris, sussitiudo marendi. Wearines of mourning in a wise mais the vilestremedy of mourning It is far better to cease fro sorro, before it cease fio thee.

But because for the most part, it is impossible to get the cause of forrow remoued, which is to could be done, the griefe would be instantly eased, friends are oft times found to be mist rable comforters, or else none at all. Teares are not all waies at command, and they profit but little, to wait upon the phiscke of time, is uncertaine whether time will consume vs, or our griefes first. It is therefore most necessary to set downe some very exquifice remedies to cure forrow in the heart, both in time while as yet the external and antecedent cause thereof

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As Philicians doe with agitat humors in the body, which are in a violent motion, when they cannot get them conveniently purged, nor suddenly altered some they call back to their owne fountainer some they draw aside to some more convenient place. So likewise are the proper remedies of serrow, either by repulsion or derination, these that are by revulsion are, when the heart recollects it selfe, and directly recals it selfe home, vnto it selfe, from the cuils that provoke it to passion, As when the minde effectment it selfe so served. So high, so excellent, and worthy that it scorneth to bee

sence Epift 65.

Senec.Epift.97

Senec. Epifl 65.

More exquisit re-

Remedies of two

Remedies by seuultion: Recollection of hearr by a wife and lofty cftimation of the foule. A disdaining of

A conrempt of forrow.

Iudges 4,18,19.

Remedies by derivation and more eafte.

affected with any kind of euils, as things inferior, fo bale, so naughty, and vnworthy of the commotion, and feruitude of a divine minde. The enils againe are accounted either not euils, or elfe fo small and light (were they never fo great ) that they are thought vnworthy that the foule (hould be molefted, and pained for them. Theroyall minde disdaineth to complaine of them, judging the forrow for them to be against nature, defacing natures bewty, against equity reproching natures law, that hath made all things changeable, against piery murmuring against the providence of God, and against our owne vrility, or pernitious, killing vnder colour, As Inel killed Sifera, conering him with a blanket, and driuing the naile into his braine hard to the head. Effeeme forrow to be a viper bred in our bosome, it effiminates and couers with indecent frame Je drieth yp the bones and ecclipfeth the light of our good fortune. It tarreth the sweetest things that we enjoy, poisoning our best vertue and deedes, and making our whole life bitter. This remedy is rare and excellent, but very difficle. yet the antient Philosophers did teach it, as the Platonifts, Stoicks, Perspeticks, and divers have attained to it. As is recorded of Socrates in his death.

Remedies by derination are, when the heart is diverted from the euill that grieueth it, vnto some other obicet, whereby it may bee moued to have more joy in it, then it had sorrow in the euill: or may bee made in a manner, and in some measure to forget the euill. These kinde of remedies are both more easile, and more vsuall. In bodily phisicke, hamoragies, fluxes, inflamation, defluxtions, and such like are cured by divertion, and turning the influent streame from one part more daugerous, to an other lesse perillous.

This is vied both in smaller and and greater enills. When a Surgeon is to open a veine, or launce an apofleme, they will make their patients (for feare of fainting) withdraw their fight, to close their eies, looke a-

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way, or behold fome other thing, that by diverting their fight, their imagination may bee somewhat diverted from all perill and danger, by the hope of victorie. Many running to their death have diverted their minde from all forrow in dying. Some confidering the iniuries of life : others for estimation and glorie to eschewe courage. The Martires have not been affraid, nor their mindes casten downe, in the flames of fire, and that becanse their mindes were diverted from their flame, to their Crowne, and high price of their calling. Vulgars wil fay to their neighboures diffressed with forcow, forget it, thinke upon some other thing. Abducendus est animus ad alia studia, solicitudines curas negotia: loci denia, mutatione sape carandus est. The minde is to be drawne to other studies, thoughts, cares, bufinesses: And finally, oft times to be cured with change of place.

The minde would be prepared, before it fall into the conflict of forrow: and made ready and strong for all grieuous and distressed accidents. That when they come, they may finde the heart made firme: and the heart may finde them the lesse terrible. Premeditation and an expectation of cuill, maketh the minde gather hits own forces, and make perfect preparation for the tempest. He that exerciseth himselfe with conceipt of euills, sindes the reall conflict with them easie, Quicquid expectatum of din, lenium accedit. whatsoever is long looked for, it falleth on the lighter: and thinks them when they come, halfe passed in their violence. It is good for the minde never to be secure, least suddenly supprising euils mak it miserable, & leave it desperate. Resolution of minde giveth herein the safest advantage.

If one would object it is a torment to the minde to thinke on euill before it come? The answere is, It is no paine but a pastime, and the vnspeakable comfort in the time of trouble doth more then recompence the trauell. The soule would bee also made, like a well fortified and wall furnished Castle: stored with his owne Scare

Preparation of

By premeditarion, and refolutio,

Seneca.

And coroboration of it by vertue and grace,

Seneca de fent. Orat. Pfalt.in Timeo. e.13

Rom.14.17 Pfal.4

Remedies drawn from reason.

Epictetus Anton, et max. Scrm.cle, dolore. Pro 12,25

Examples and specials hereof.

Death of friends.

Zele 7.3

Loffe of goods.

provision of proper goods: (not with the goods of the body of fortune, for they make little helpe) to vertue & and grace. Socrates so delighted in vertue vt nunquam vultum eius tristitia vlla contraberet, That no kinde of sorrow did euer alter his countenance. And that beecause Letitia in solis anima bonis innenitur: ideo sapiens in segandet, non in it, qua circa se sunte. But the inward in bily of the minde, in the kingdome of grace excelleth her in, which standeth not in meate nor drinke, nor such like bodily trash; but in Righteonsnesse and peace, or in the holy Ghost, which keepeth the soule so sirme, that no encountring of euills can deiect it.

When euills doe befall thee, it is impossible to be altogeather void of passion, as beasts are, who have no reason: neither shouldest thou be like a soole, who can vie no reason: but like a man in deede, to whom reason is given, against euils: either to avoid them, or else to abid them: Seeke thy remedies from within thee, collecting them from reason, Rationem habe, pro doloris remedie. Vie reason for a remedy of thy dolour. Out of reason may be drawne many exhortations, persuasions, many counsels, many comforts. Heavings in the heart of a man doth bring it downe: but a good word reisy ceth it.

Marcia at the death of her worthy son Meselles by forow was almost brought to death but was restord by the counsels and comforts of Seneca, which hee drew from reason. If thou bee stroken with sorrow for the death of any most deare or neare friend, gather thy comforts from such grounds as these. It is a statute of God and nature, to die. All things are gouerned by a diuine power. Sorrow profits not the dead. The day of death is better then the day of life. All things arise to fall. And every thing is drawing to an end.

It thou be in forrow for the lefte of worldly goods: reason doth affoord grounds of comfort. As the loss is little. Thou hast contentment, when thonu hadst not

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this that thou wantest. Thy losse may be repaired with double in thine own time:nature is contet with little, All things are but lent by God, and are to be restored at his will. There is nothing stable in this world. There is no fixed felicity in pleasures, pompe, or riches. Cressus that most wealthy King banished Solon from his soile, beecause hee reproued him for fetting his felcity in his wealth, and faying There is no man happy before his end. But at last when he was to bee put to cruell death by Cyrus King Persia, hee cryed out O Solon, Solon, If thou loofethe goods of fortune, content thee with the goods of the body; If thou lofe the goods of the bady, content thy felfe with the goods of the minde. In thy loffes looke not on the thing that thou wanteft, but on the things that thou halt, and enjoythem.

Some things a little sweetned, make a pleasant sauce, Lighten all thy forrowes with reason. Resper se tristes ratione funt allowanda Vpon these and such like reasons, did the whole morral! Philosophers ground their remedies against forrow, and gaue their counsell and precepts according thereto, So that Euphrantes Syrus at the death of his wife did quarrell Philosophy, Q Philosophia tirannica funt pracepta tua: amare inhes, delore prohibes.

Confider what griefe others have suffered more then thou, how patiently they have borne their euills, and how they had their forrowe cured, affordeth no small comfort and remedy. As the Suffring of the Prophets, the patience of Tob: and what end the Lord made Knowing that the same afflictions are accomplished among your bretheren, which are in the world. Thou must not thinke euill accidents to be a frange thing, but shouldst rather Reioyce in as much as wee are pertakers of Christs | 1 Pet. 12,13 suffrings, that when his glory shall appeare, yee may be glad andreience. To consider that thou hast the Son of God a felow companion in fuffring, both with thee, and for thee a most forceable remedy ( which none of all the Philosophers did ever understand ) to breed the comfore

Plutareb. Realon the ground of all morrall comfort.

Stob Serm 106

Confider the examples of others.

lames f.10,11. 1.Pet-S 9

in the midest of forrow, and to fweet in all thy foares.

comparing them with his wounds.

There is non exempted from forrow, every one hath his owne fit therein; fome more, fome leffe, All men are in their owne times miserable. Thou canst see none that complains not of fomewhat. Solon made one of his mourning friends behold from an high Castle al the whole houses in the Citty: and willed him to thinke with himselfe how many forrowes and mournings had been there, what there are presently, and what, and howmany are to be thereafter, and faid to him, Mitte mortalium in commoda, tanquam propria deflere. Cease to mourne for humane cuills, as if they were proper to thy felfe onely. Humani nihil a me alienum puto. Haue not our betters endured more? and have not wee deserued more. The comparing with others is a great comfort

in mifery : and affociats make some solace.

But neither can reason ( weare it neuer so cleere) neither can examples ( weare they neuer fo many ) remeed forrow fo well, as to runne to the God of comfort, and to his word, the true fountaine of comfort, For what soener things are written aforetime, are written for our learning, that wee through patience, and comfort of the Scripeures might have hope. It is a vaine thing to friue against him that is greater then man, and who giucth no account of all his matters. For though God fpeake to man by his divers judgements, yet hee is not understood, untill hee open the eares of men, even by their corrections, which he had fealed, that is, that hee determined to fend vppon them, that hee might cause man to turne away from his enterprise that is euil : and to beat downe the pride of man, and keepe back his foule from the pit. Hee is also Striken with forrow uppon his bedde, and the griefe of his bones is fore, but if there bee a meffenger with him an interpreter, one of a then fand to declare un to man the righteon fieffe of God, And freaking to him of grace fhall (pray to God and ) fay redeeme him ( that he

Valer max. 1.7, e. 2

Run to God.

Rom. 15.4.

105.33.12,13 et 19.23,24,25

Iob.33 23.

goenot downe into the pit ) by the recoonciliation that I have found; then hall bis flesh bee refreshed more then a Childes, and shall return as in the daies of his youth, The meaning whereof is this, that that the principall remedy offorrow yuder affliction, is to be had from God. that as hee giveth the wound, so hee must furnish the falue. The administration of this dinine remedy is commended to the faithfull, & rare meffenger of God, His method must be first to declare to the patient, the equity of God in his government, and specially in inflicting that particular croffe vppon the party. Secondly, to preach and declare to the patient, the grace and mercy of God. Thirdly, to pray for the patient, that hee may be reconciled to God, and obtaine mercy. The difpofition of the messenger is set down that he must be such a one, as for himselfe hath found sensible, and by experience expiration with God.

All callmities are either punishments, corrections, trials, or Martyirdomes, punishments, are either vniuerfall, that touche equally whole mankinde, as common troubles Gen. 3.17. Sickeneffes Pfal, 29:10,11;12 death Romis. 12. P[al.9.7. Or particular exemplary judgements that doe befall those that are facinerous, Luc. 22 41. Num. 25.14. 1. Cor. 10, 11.

Corrections are fatherly chastifements Heb. 12.7. 1. Cor. 11.22, whereby the godly are afflicted, and admonished both of their dayly infirmities, and spots Ier. 30.11. and of their groffer finnes Lament. 1.14. And warned in times comming to take heed to their waies. Ifay 38.15.10.5.14.

Trially are such calamities, as God layeth vpon his owne to try them, and to fine them, as one would doe Trials with mettall in the fire, Pfal 66.9, Zach. 13.9. 1. Pet. 1. 7. As was the affliction of Job. 1 ob. 1 19. Ia. g. 11.

Martyrdome is that calamity that fell vpon those, whom God did felect to beare witneffe of his trueth, vnto the death. Heb. 12.1. Ifa. 34.10. Whereby as by a Cc 3 cloud Sperifickreme.

14.5.14

A confideration of the diversity of trouble Punishments

Corrections

Martyrdome.

Job 5.34 Textul.

Remedies of forrow vnder punishment,

Luc 6.21 P[al.6 et 32 Ter 31.92150.4 Luc 23-41

Vnder correcti. ons

Vnder rriall

1 Pet 2.20,21, et 3.16,17,18

1 Peter 4,12

cloud of wirnesses. Others that are so hard to beleeue, through the ineffable kindnesse of God may be alfured to beleque the trueth : Sanguis Martirum femen ecclefie. The blood of Martires is the Seminary of the Church.

It is good for thee when thou forrowest under calamitie, rovnderstand how thou sufferest: that accordingly thou maift finde thy remedies. If thy calamity be a very punishment, and that thou sufferest as an euill doer. It is best for thee first to acknowledge thine iniquity, and the equity of the punishment : to convert the forrow of thy paine, vnto the fortowe of thy finne. Say not so much alasse my sores, as alasse my fins. Run to God by prayer, and fet thy heart vpon the hope of that other life. This way did the penitent thiefe temeed his forrow when he suffered.

If thou thinke thy calamities bee corrections, there are many excellent remedies thereof dispersed through the scriptures, but most compendiously set downe in

the Epistle to the Hebrnes Cap. 12.1. ad 14.

And if they bee trialls, thy remedy is to divert thy minde from thy trouble, and to fix thy ele vpon thy prefent gratious and future glorious effate. Thou art vuder hope of an inheritance immortall, undefiled, & that wi. 1 Pet. 1,3,46,7.8.9 thereth not, rescoued in heaven, wherein he hathroreioyce. The trial of faith is much more precious then gild that perisheth, and shall be found to his praise, and honour and glory, at the appearing of lesus Christ, in whom hee bath cause to reionce with ion unspeakable & glotions. If when thou doft well, thou fufferest wrong, & takit it patiently, it is thankes-worthy, It is acceptable to God. Hereunto thou art called. Thou frontdest follow Christs example. Thou art bleffed: the spirit of glory refis ponthee. Thou shouldest not be ashamed, but glorife God in this beehalfe. Thou shouldest not thinke the firy triall, a strange thing, but flouldft reioyce in as much as thou are pertaker of Christs suffrings, that when his glory shall ap. peare

peare, thou maift be glad and reioyce.

If thou fall under the calamity of Martyrdome? The remedies against all griefe therein doe unspekablic abound and are so plentisully ministred by diume insuence, of the sected power and comforts of the spirit, that not ongue can expresse them, nor penne set them downe, they are even to thy selfe so unspeakable, and so glorious. They are collected most usually from the cause of their suffering, which is the greatest of all causes. The defence of the Trueth 2, from the author, God, whose will it is 3, from their inward perswassion of saith, and ioy of the Spirit. 4, from the contempt of this life. 5. from the hope of life to come for the sufferings of Christ for their redemption. 7 from the example of others. 8. from the great zeale they have to the glory of God. And such like many moe grounds.

But becanse there are many customable calamities that will befall men; which at the first they cannot confider whether they be simple punishments, corrections, or trials, or if they have a mixture of thefe. It is necesfary that a common and a mixed remedy bee fet downe to cure such a mixed griefe. And first medicate vpon the diuine prouidence and will of God, without the which, an haire of thyhead cannot fall to the ground; nor the djuell can haue power ouer a fow. Mark 15.12. whatfoeuer croffe befalleth, God decreeth it. Rom. 8.28. Hee effectuates it. Ifai 45.7- Amos 3.6. Hee ordereth and disposeth it to his owne glory, and the good of the afflicted, correcting in judgement, Ier. 30-11.2 Sam. 16 10. Pfal. 39.9. Heerein did Christ, and all the godly grearly mittigate their forrow and collect comforts, Not as I wil, but as thou wilt. Luc. 22. 42. The will of the Lord be donne. Acts 21.14. Luc. 9.22. Micha 7.9. 1 Pet.5,6

Whatfoeuer calamity befalleth thee, prefentlie prefentlie beginne or renue thy reconciliation with God. Wherefore then is the lining man forrowfull? man suffe-

Cc4

Vnder Marryr-

Gra 35.25.

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A catholicon & common remedy for all forrow Confider Gods prouidence, Luc. 21, 18

Reconciliation with God, which procureth cy-' ther; Lame 4,3,39,40,

resh Lame

Lament 3.33. Pfal. 23.4 & 91,

Mitigation, Get 39,21. Pfal,105,18. AH.28,31. 1.Cer,10,13. Habas,3,2.

Correboration.

All 9,3 I.

2. Cer. 4, 13, 17.

2. Cer. 12-10

Phil 4, 13, C 1, 29.

Conversion vnto good.
Ro.8.18
P[al.78.]4

reth for his sinne. Let us search and trie our maies, and surne againe to the Lord. Let us is surpe our hearts with our hands unto God in the beauens. By this meane thou art made partaker of Gods fatherly affection, wherewithhe loueth thee in the midst of griefe. Thou maist easily be assured of the hope of deliuerance, because he is euer present with his owne, when they doe seeke him: and doe not cease to comfort, and helpe the sorrowes of his owne, some one or more of their waies following.

T. Mitigating and looking the burden: as loseph and Paul were eased in their prisons. God is faithfull, which will not suffer us to be tempted about that we bee able, but will even give the issue with the tentation, that we emay bee able to beare it. In wrath bee will remember mer-

cie.

2. Corroborating and strengthening the heart n-wardly to beare the burden, by the power of the holie spirit, whereby the burden is thought light and momentaine. Paul was filled with comfort and exceeding infull in all his tribulation. Hee tooke pleasure in anguish, and when he was weake, then was he strong. Nazianzen in his dangerous sicknesses praied to Christ. Propitive esto, aut sinegar remedium suppedita vires vi morbum fortiter feram. Helpe me, or if thou resuse remedie, surnish me with strength strongly to beare my sieknesse. This Corroboration doeth most appeare amongst the Martyres:

3. Converting all euils into good, even vnto a good both better, yea and farre better, then that cuill is, which we forrow for: Making all things to worke for the best, unto them that lane God. Whereby the crosse is made to doe vs much good, and maketh vs to seeke God. To know our selves and our sinnes. Gen. 42.21. To humble our selves. Luke 15. 17. To trust in God. 2. Cor. 1.9. To amend our lives. Hebrewes 12.11.1. 1. Cor. 11.31. 10.15. Pfal. 1 19. To be patient Ro. 5.3. O.

bedient

bedient Heb. 5.8. And perswaded of our adoption Heb.

4. Delinering fully from trouble. The Lord knoweth to deliner the godly out of tentation, and to referre the uninst unto the day of indgement to be punished. But the manner and time muft be referred to him , for he hath fet downe a time to all things, Ecole. 2.1. which he ordereth and ruleth? and none can hinder, haft it, nor preuent ie whether it be the time of threatnings. Gen. 6.2, Compar.cum, 1. Pet, 2.20, lere, 25.12, compar.cum Daniel 5.30. Or the time of promifes, Genet 5.13. Exed, 12.41. Att.7.25. God doth defer deliuerance to inftruct vs the more, to humble vs the more, to make vs effeeme the more of delinery when it commeth, the more to loath the world, the more to preuent greater finnes : the godlieft haue not beene free of long croffes. As Abraham was childish till he was a hundred yeeres old. Elizabeth praied long for a child before shee got one. Danids eyes failed in waiting on God, after his annointing before he got the Crowne,

If God delay delinerance till death, we must consider it is his will, thorow the floods of affilictions, we arrive in his kingdome. To long griefes God grants ioy-full iffues. The best remedy therefore is, to waite on Gods leasure: patiently settle thy heart in the considence of his mercy. God is powerful true and gratious. He endureth but a while in his angar, but in his fanour is life: weeping may abide at enening, but ioy commett in the morning. Possesse will thy soule with patience. Estreme Gods will thy weale, Say with Iob: Though thou kilme yet wil I trust in thee This our light affliction now for a moment for the present ime. Ro. 8. 18. Now for a season. 1. Pet. 1. 6. For a very little while. Heb. 10. 37. worketh an eternal waight of glorie and ioy, though Gods delivering hand be holden backe, yet his souing metric is not

changed.

Deliuery.
2 Pet 2,9.
Pfal. 50,15.

The time thereof

Delay of delinery

Luc.1. Pfal.199,83,

Delay vnto death Alls 14,32.
Math. 5,4.
Plal 34,19-& 37, 37.
Wait o Godthe best remedy.
Plal. 30.9.
Habas. 2,2,3:

2.Cer.4,17. Ro.8,35.

Cicero

Another catholi-

Tufc.queft. Refolution.

Conflancie,

Francis Petrarh. de tot Corp.dol. di. al. 114.

Divert the mind to other objects. The principall whereof is God.

1. Kings, 8, 38.

Pro.25,20. 1. Sam. 16.24. 2. Kings 3.56 Daniel 6.19.

de Cicero fetteth downe three weapons of the minde. against all trouble and griefe, which he never could vnderstand nor practife fo well, as those that are Christians, Contentio, confirmatio, sermoque intimus, Contention or rather intention, is nothing but an intended refolution, whereby the minde is ready, and prepared against euery trouble. Confirmation is a strengthening of the mindeagainst all contrary opinions, doubts, feares, fluggishnesse, and it is no other thing but constancy. As for inward speech, Cicero did not know it, not through lacke of wir but through want of grace. This is a speech partly with our felues, and partly with God in praier : with our selves as Danid said : Why art thou cast downe my soule and disquieted within me? fill trust in God. And as that aged Sammite, caried naked through the City in a Cart with two hangmen, pulling out his flesh with burning tongues, the whole people lamenting highly, but he himselfe vnmoued, most gravely and constantly spake vnto himselfe, saying: Quid facimus anime, noli oro succumbere nihil aut ir a scares, aut metuas grania sunt ista sed breuia, & pro nostra aterna nedubites salute, graninsque supplicium hoc inbenti fuerit, quam ferenti: Erige te anime & depelle formidinem spera in deo statim erit sinis. What are we doing (O Soule) I pray thee yeeld not, neither fret, nor feare, thefe things are great, but fhort : and no doubt for our saluation, and a greater punishment to him that commands this, then to me that fuffers it, O foule stirre vp thy felfe, put away feare, trust in God, the end shall be shortly.

The minde would be diverted from the subject of sorrow, to some more comfortable object. The fairest object is the selicity of the life to come, and God himselfe whom if the minde could seeke, and find in a sweet fruition, it could digest many forrowes, but without prejudice of it, pleasant objects may be set before the sorrowfull minde, which worke by divertion, drawing the minde from grievous objects, both internall, and

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externall. And amongst the rest Musicke excelleth. So oft as Saul was molested with the melancholy humor, and furious spirit, it did asswage his rage. They that are Tarantati (flinged with Tarantula, a little bealt like a lizzard) they fall presently into a stupidity, and heauineffe of minde, together with divers other symptomes tending to death, and can by no meanes be cured, but onely by the sweetnesse of musicke, for so soone as they begin to heare the pleasantnes thereof, by degrees they recouer, and still the musicke must be continued vutil they be restored to health. Wine also a little asswageth and diverteth the minde from forrow ; but muficke, wine, Exbilarans, Galein, Diamarg aritor Elect.d. Gommis, Diambra, or fuch like Cordials, they are not folide remedies against enforced and vnuoluntary forrow: they are but palliatives, helping onely in a very small measure, and for a shorter time.

If forrow and griefe come vpon Melancholy, thenaturall cause would be diverted, purged, and altered phifically, and the imagination skilfully deccived. And if it come vpon an enill conscience, sports and pastimes will proue bad remedies, for, Enen in laughing the beart is forrowfull and the end of that mirth is heavine fe. For the diffresse of an euill conscience, thou shalt find the reme- Pro,1413;

dies in the Chapter of a Wounded Spirit.

Muficke.

Scalig. 185 Juarum exerciiat. Cont. Card, Matheols7. c.z.l. Dio cor.

Wine. Pro 31,6. Cordials.

If it come vpon melancholy what remedy.

#### CHAP'XXIIII

# Violent Desperation.

Iob.7.15. My foule chuseth rather to be strangled and to die, then to be in my bones.

2. Sam. 17.23. Achitophel did put his houshould in order, and hanged himselfe.

Holy desperation



Esperation is either holy, or vnholy. Holy desperation is when one, despairing of his owne strength, considereth in the anguish of his conscience, there is no remedy for him, but either to perish, or els

with the prodigall child, to runne home to his God and gracious father, or when man under calamity despaireth of all strength and help in himselfe, or in the world: and hath his onely refuge to God As Paul saith of himselfe. We received the sentence of death in our selves, because wee should not trust in our selves, but in God, which

raifeth the dead.

Vnholy despera-

2. Cer. 1.9.

Cot.1:4. Tufc.queft.

B,T.Sec.Secunda, dift. 40; Art.4. Vnholy desperation is a passion that bringeth strang perturbation to the soule, and it is taken either more largely, or more strictly; In the ample signification it is, agritudo sine vllarerum expessatione meliorum. It is a discase and griese, without any expectation of a better case. For desperation is not simplie a deprivation of hope, and expectation of reliese: but it is resessus a redesiderata propter impossibilitatem existimatam. A retiring

ring retrait from the thing defired, because of a conceited impossibility.

Vinholy desperation is either finall, or temporall. Finall desperation is that which is incurable, and befalleth only to reprobates, and to those that the without a resolution of all hope of comfort. Temporall desperation is a rejection of hope and comfort, in some great

measure and manner, but neither is it full nor finali. This

may befall to Gods children.

Desperation most strictly taken (as it is vulgarly) is a fearefull paffion and perturbation of the foule, whereby the party distressed thinks he can get no ease, nor helpe but in death : and so is resolved to put violent hands into himselfe, either to be auenged on himselfe, or to be freed from some heavier calamity. He is too fensible of his burden, and too impatient of his crosse? He desireth death either to be a scourge to himselfe, or to be a comfort, a scourge if he be griened at himselfe. A comfort (but miserable) if he be only grieved in himfelfe. He defireth not death as the godly doe. Who defire to be dissolved and to be with Christ. Neither hath he vitam in patientia & mortem in desiderio. His afflicted life in patience, & his death in defire In his burning forrownot onely simplie desireth he death, or impatiently cranethit at God with Iob. And chuseth rather to be strangled and to die then to be in his bones. But also goeth further, and what he chifed that with his owne hands, as his owne hangman, most impatiently performes.

Desperation thus way taken, it is either sudden or longer adulfed. Againe it is either under the sense of Gods wrath, as sudas was: or under the crosse as many of the Pagans vice to doe. Or els under the rage of some surious melancholy, or phrenesse as may befall to any man being out of his wits, and not knowing what he is

doing.

Finall.

Tempozalli.

Desperation strietly taken, what it is,

Twoends.

Desperat desire

Isb 6,8,9.

Sudden,
Acuiced,
Vnder wrath,
croffe, or melan,
choly.

## Part affected.

Divers facultics.

This fearefull perturbation is a compound euil, and hath the proper feat amongst divers faculties of the soulce. There is a privation of all ioy and hope, trust and considence of the present or surve good, which is loved, and in place thereof, the affections of sorrow and feare are excessive, whereby the heart becomment hortible impatient, at the present or surve euill which it hateth: and altogether incredulous, the conscience is deadly wounded, and the minde fully ecclipsed with the blackish sumes, arising from the burning lake of secret terrors.

#### Causes.

Miserie.

Appian.

God a deficient

Satan an efficient

A misery esteemed remedilesse, and that it can no otherwaies be helped but by death, stirreth vp this passion, as a troblesome life, the seare of worse death extremity of any seare and danger. As Mithridates, comfortlesse vnder his vnhappy fortunes, sirst assaude to dispatch himselse by poison, which he could not esteemat, because hee had alwaies vsed his antidotes still called mithredat) caused Bitallus his captaine to kill him.

Many (as the yiustly deserve) are deserted of God, and soolishly have yeelded themselves to Satans servitude, and suffered that old serpent to lie too long in their bosomes, so at length he beginneth to waken them, by biting them thorow the heart, vntill they can get no rest, but in their owne most soolish ruine. Thus

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the Diuell entered into Indas, first to be tray his master, and then to put violent hands into himelte. God sent an euil spirit vpon King Saul, whereby first he was vexed in heart, killed all the Priests, sought counsell at the witch, and at last killed himselfe.

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X.

A dust melancholly is the messenger of great despaire, the blackish finnes whereof, make mens spirits within as drunken. The minde conceiveth strainge illuding imaginations: fo that albeit they were most free of all externall calamity; yet the corrupt imagination represents to the heart thousands of conceited crosses, imagining sometimes that they have sinned against the holy Ghoft, that they are cast away from God; that there are troups of calamities comming against them, or presently seazed vpon them, and such like. The heart and affections ( euer affected according to the mindes report) are so extreamely terrified and vexed, that they attend the melancholly mindes resolution what to doe. And as the information was nothing but forrowe and feare : fo the resolution is no other thing, but finall defpaire, and violent death.

Many are preoccupated with madnesse of minde, & a foolish opinion, of the lawfulnesse of desperate selfemurcher. Some thinke it a greatnesse of courage : some an ancient practife of the greatest, and most excellent of every nation: fome thinking it is a tellification of their loue, as did the wives of Seneca, Fulning, Labio, Scanras, and Perm, who died onely to follow their husbands vnto death, and to witnesse to the world their kinde affection: Some againe alleadging that what infly they may defire, as justly they may doe it, when it is in their owne power : thinking the most voluntary death to bee the most faire death : and when they take their owne life, they take but what is their owne, they breake no lawes they offend no other person. They thinke they may make that true in themselves, that is verified of Phi. ficke. Extremis malis extrema remedia: for extreme dif1.52m.16.14.et 22.18.et 28.8

Melancholy.

Madnelle of

eafes

Blindneffe.

Augu?.

Bern Sup Cant.
Other difeases
of the soule not
cured.

A wounded spi-?

Math.27. A&1. 1.Chro.10.13.

Fond conceit of

eases, extreame remedies should be vsed; and such like other fond conceipts swarme in their mindes, whereby they are moved to thinke one of the greatest sinnes to be most lawfull: when as in the meane time their hearts are replenished with cowardlinesse, and impatiencie, couching from fortunes blowes within the denne of death, And like foolish fishe, that leape out of the seething pan, into the burning sire.

When one hath been long ignorant, of himselfe, and vpon a suddentie by Gods secret iudgement, is cast open to himself: hee is so heavely distressed, that the more hee looketh into himselfe, hee is the more impatient of himselfe. H sinward face affrighteth him: and the sight of himselfe is intollerable horror. Hee thinkes himselfe such an abject and an auowed enemie to God, that hee counts it to little reuenge to end himselfe. Desperation likewise proceeds no lesse of the ignorance of God. Ex designorantia venit desperatio.

Incredulity, hardnesse of heart, dedolent impatiency, the spirit of sumber, selfelone bypocrise apostacie impatiency, passions, a eauterised conscience, and discontentment, doe mightely concurre in bringing on this passion, for those that are thus affected, they either die like blocks; as Naball did, or becom desperate as Caine, Saul, Achitophell and Iudas did. But about all A wounded spirit that is not in time cured, and specially in a reprobate, maketh the forest instigation to this malady. The example hereof is Indas, and Spira. And so much the more, if any capitall crime have fallen out in their person. As Saul desperately died for his transgression, that hee committed against the Lord, even against the word of the Lord, which hee kept not, and in that be sought and asked counsell of a familiar spirit. Heere forrow and feare doe alwaies atrend.

Many are the fond conceipts that doe enter into mans cowardly minde, to prouoke him to this rage. Som haue died to eschew maladies, As Pomponius, At-

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tiem Tullius Martellinus, Romanes, Cleanthes the Philosopher, by willfull abstinence died to quit themselves of those maladies that did torment them. Some beccause their turnes did not well succeede, or because they would not fall into their enemies hands. As did Cato, and the whole towne of Sanguntum, being opprefied with extremity of famine: whereof commeth the prouerbe, Sanguntina fames invironed and beliedged by their enemies, mad a great fire, and after they had burned all their pretious goods, did precipitare them. le ues and their children into the flame left they should come into their enemies hands. Fimbria killed nimfelfin the Temple of Afailapius, because would be not be taken of gilla. Granius Silnanus, and Statim proximus being pardoned by Nero, least they should live at the mercy of him whom they hated, killed themselves. Some thinking to recouer a past disgrace have likewise put hands on themselves, as did the Roman Lucretia. Som discoteted with the il estate of the weale republick murthered themselves; as Nerna that great Lawier did. Empedocles threw himselfe into Eina, because hee would not learne the cause of the burning of it. Aristotle for that he could not give a reason of the flux and reflux of Furipus, drowned himselfe. Sabina wife to the Emperour Adrian, by cruell increaty was driven to defpairation, and murthered her felfe. The keeper of the prison supposing that Paul and Silas had escaped, would haue killed himselfe.

Erafin adag.ex Liato.val.max.es Coc.Pjal.

Appian. E

Eutropina,

AEL 16.172

#### Signes and Symptomes.

HE that is inclined to despairation, is either passion nate or pensiue, of a hasty and weake spirit, and inclined to melancholly. He sleepeth too long, and too deepely

His disposition.

Thucidides

His adiens.

100 3,20,21,22.

deepely in some before hee bee a fighted. Hee is hard hearted, of an ill conscience, incredulous, and dedolent. He is too far growne in selfe-loue; he is either a blinded Athiest, or a painted hipocrit: an Appostate, or one of a seared conscience. Hee is more foolish then Timocrates the Athenian, who ready to bee sunke in a shippe to avoid the seare of death by water, killed himselse. Hee hath a deiested minde: hee taketh all things in an ill part.

His rage would appeare to bee boldnesse, whilest as it is but more then beaftly feeblenesse. Others prolong their life, but hee doth preuent it. Hee thinketh death (the baddeffremedy) to be the best antidot for his mifery. He will fay with lob, Wherefore is the light ginen to him that is in misery? and life unto them that have beamy hearts? which long for death, and if it come not, they would even fearchit more then treasures: which ioy for gladnesse, and reioyee when they can finde the grave. He is like one that is ficke, that fo long as he hopes to bee cured he abstaines from noisome meates: but so soone as hevnderflandeth himselfe to be incurable, hee spareth nothing: fo the desperate so long as hee sinned under mediocrity, he had some hope of mercy, but at last sinning with a high hand, and a prefumtuous minde, he careth for nothing : he thinketh to ouercom Gods judgements with his finnes: he regardeth not what contempt hee doth to God, or what malice hee worketh against himselfe:

Prognostickes,

Care of dangers diners.

Reprobate cannot be rightly cured: and if hee get any ease, it is by some palliative cure, or by

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of

some diuelish Narcoticke, whereby hee is cast againe into the spirit of flumber. If he be an elect, or hath euer given proofe of his vnfained faith, there is fom hope ofhim. This perturbation is leffe dangerous vnto one that is flegmatick or fanguinian complexió: & more perilous in him that is a cholericke or a melancholick: the one because of his strong and pensive imagination, the other because of the frensie of his passion. Desperation is a double finne; and if it be finall or totall, it hath no remission.

It imports a double injury to God, offending his It is pernitions. iuftice by finning, and wronging his mercy by difpairing. Dispaire leadeth damnation in chaines, and violently layeth claime to the wrath of God. Of all perturbations of the minde dispaire, is most pernicious. The desperate are like fish, that leape out of the feething water into the burning fire. Hee killeth both body,& foule at once. Desperatio certamors eft, despairation is a ceriaine death. Desperatioest bomicida anima, it is the homicid of the foule: the greatest iniurer of himselfe. This is one of the judgements of God, wherewith hee vfeth to plague she persecutors of his Church, as appeareth in the examples of Saul, Achitophel, Indas, Montanus.

The question may be moved, whithe any that put violent hands into themselves, can bee saved or not? The answere is short and easie, If their deaths bauebeen most suddaine, that they could not have so much leafure as in their hearts to wish mercy: in that case the worft is to be suspected, because they die in sinne, and impenitency. If their deaths have been a little more lingering, paffing their power to recouer, after their attempt, wherein they might have some leisure in their hearts to cry for mercy : charity may judge the best. Diuerse haue been recouered out of the very act of han . ging and drowning themselves, who have confessed Dda that

Amb. Sup Luc.1.3 Aug in Pial, 50

A question of the desperat faluatio. Aufwere.

#### Violent Desperation.

that no sooner they attempted the act, but in the ve instant both repented their deed, and cryed for mercie in their hearts. If any put desperate hands on themselves by the occasion of a frensie, bodily madnesse, or melancholy: if they have given testimony before of their regeneration, in regard they doe this not fo much of the minde, as of the body: we must make the best construction of it.

#### Curation and remedies.

Illumination.

Ren 3.18,1.10,2

I.lo.5.20 Epb.3.19.

Iames,

Against despaire

ang in I, de Symb.

Aug in Pfal 50 Serm. 6,

1fid.1.2.de Sum.60

By by humble praier that cie-falue of the secret illumination of the spirit, and anoint thy cies therewithall, that thou maist see. That thou maist become truely taught of God. Neglect not the meanes of scriptural search, and holy meditation, vntill the time thou getst a minde to know him who is true. And to know the lone of Christ, which passets knowledge. That both thy present blindnesse and madnesse of minde may bee helped: and that thou maist be endued with that true wishdome, which is from aboue.

If thou despaire of mercy, remember that all the promises of grace, are made as amply to thee, as to any ma. Christs mercie and merits are infinite. By despairing increase not thy sinnes. Propositus est panitentia portus. There is set before thee a hauen for repentance. Again by presumtion augment not thy sinnes, Datus est dies mortis incertus. The day of death is uncertaine. Let not the multitude of thy sinnes mouethee to dispaire. Nous dominus mutaresententiam, si tu noueris emendance delictum. Albeit thou hast spent all thy life in sinne, untill thy very end dispair not. Let thy end, amend all, Vanumquemque deus de suo sine, non de vita preterrita indicat.

ic

S

God judgeth and esteemeth every one, not according to their bigan life, but according to their end: For as death shall finde vs penitent or impenitent: fo shall it render vs vp againe at the last day, to bee faued or condemned. The biganne life of the penitent thiefe, was not remembred, when he faid to his Lord, Remember me when thou commest into thy kingdome, to whom it was readely and sweetely answered, This night thoushalt be with mee in paradice. Thy fins are farre below the mercie of God, and value of Christs ransome. God cannot receiue a greater wrong, nor we our lelues cannot more iniure our felnes, then to dispair of forgiuenesse. Christ raised one dead who was newly departed: another in a coffine, a third smelling in the grave, declaring, that as there is no degree of death fo desperate, that can be past helpe: so there are no fins so desperate in number or greatnesse, that can be past mercy.

If thy dispaire arise vpon a wounded spirit vnder the sense of Gods wrath, wander not in a consused generality of thy sinnes. Conused thy selfe in some of thy greatest and personal offences. Beginne repentance, or else renue it. Enforce thy selfe to some measure of praier. Be grieued at sinne: at least bee grieued that thou art not grieued: and that is a great beginning of repentance. Perswade thy selfe that thy sinnes are pardonable. Gods merdy is infinite. Sinne is finite. Gods promises exclude no penitent: sense of wrath rather surther, then hinders actuall pardone. Thirst for mercy, and then thou getstir. Call for grace, and then thou hast it.

And because none can be vinder this calamity, except hardnesse of heart both procure it, and accompany the same. Embalmithy hart with the blood of the true Scape goate: If thy heart were made of a diamont, it shall become softned. Fusis est sauguis mediciet factum medicamentu pestrenetici. The Phistians blood was shed and was made the phreneticks medicine. Crie vincas-

Luc 8.54.et 7.14] lob 1 1.43.

Against despaire of a wounded spirit,

A fost heart,

Aug-l.5 .contra be,

1.100.20.27 Heb 1.9.

Against dispaire, arising vpon discontentment,

Moderate passions fently for that Ointment, and oile of gladnesse. And embroach at thy heart therewith, and it shall be quicklie softned.

If any discontentment doe distemper thy heart with this passion, it is because of some apprehended misery, and present calamity. Count thy burthen common. With patience make vse of thy euills. The crosse drives none but sooles to desperation. Bee not ignorant of the sountaine of crosses. Open not thy selfe impatiently against the author of them. Run to the striker. Importune his mercy. Make a vertue of necessity. Sweeten thy crosse, by curing thy conscience. Turne thy misery into a medicine, and thy dejection into the steps to glory, Endeuour to a sweete fruition of God, who all one is a thousand sold selicity, ecclipsing sully all these inferiour sparkes of misery.

Moderate thy immoderate passions, beware of selfe-loue: diuert thy minde to other objects. Bee alwaies resolued to bee sully resolute, to pull vppe when thou shouldest, like a well bridled horse. Mortifie thy passions, in Christs passions. Reuerence Gods providence, and will in all things. If thy service feare be great, let the filiall seare of God correctit: and vie all the remedies against seare. If thy sorrow be extreame, vie all the antidots that are prescribed against it. If it come vpon a melancholy humor, thy body must bee first Phisically cured, and finally, vie all meanes hereaster to bee freed from the Spirit of slumber, and a Conterised conscience, least thou salt againe in the same snare,

CHAP.

#### CHAP XXV.

## Infatiable Auarice.

Pro.30.15. The horseleech bath two daughters that crie, give, give.



Varice is an inordinate loue of gaine, or money, called warme. Or an excessive defire of having more, called the tiabilis of inhonest a supido, An unsatiable and unbonest desire, when one doth tra-

uel too much to be rich, and emploieth all his wisdome that way. He is to be called couetous, or he that loneth silver, and is not satisfied with silver, and he that loneth riches without the fruit theref. He is called anarus quasi auri auidus, or anens aris, one most desirous of gold or money.

From the excessive love, proceedeth excessive desire exceeding the bounds of piety, equity, charity, honesty, humanitie, or necessity. And it passet the installimits, either in acquiring, or retaining. In acquiring either vniustly as doe theeses, deceivers, oppressors, or vnhonest lie warmen. As was Caligulas and Vespasians vrinalitribute, whether this be done apertly, or covertly, by defrauding, which is called another admittace oloured cover ous field. In retaining by nigardnesse, when he that should give, either giveth not at all, or giveth too lettle or with too great difficulty, as warmeners cuminisestor.

D d 4 that

Auarice, what it is:
1.Tim.6.10.
Marke 7.12.
Aug.l.3 de lib. arbitr.
Pro 13.4.5

Eccle. 5.9.

Sorts of aparice,

Valer Sector, 2: Cor. 7. 3 & 12, 17,18. 1.Theff 8.6. 1.Theff.25.

Arift. Etbic. 1 4 C.T

2. Cor. 9. 5, 6, I/ai 32. 5, Gen. 31, 41. 1. Sam 25 3.10. Object of couetouineffe, Bern.

It differs from frugality.

Pro.31 5.17.

Pro.5.15, 16, 17,

Arift 1.x, da Reipub c.5.
1. Tim, 5.8
Careleineffe.
Carefulneffe.
Maih. 6.30, 31.
Pro. 30, 8,9
1. Tim, 6,3.
1. Kings 3.11.

Gen 3,19. Ffal 128.2. 2,Tbeff.3.10 Ephc.4.28. That is so nigard, that he dare scarcely give one graine, but a part of it, and doth make a present of a naughty thing, and soweth too sparingly of the which is opposed where Laban & Nabal whose names anagrammatize each other, are examples hereos.

The object of controusinesses gaine, which is not enuillinit selfe, but onely in the abuse, in gesting or keeping riches or possessions, nee bona sunt nee mala, vsu bonus, abustomala, sollicitudo peior, quastus turpior. They themselves are indifferent, the vse is good, the abuse is

euill, the care is worfe, the conquest filthy.

Tobe frugall or thrifty, is not to be couetous. For frugality is a vertue, whereby gaine is gotten lawfully, keeped circumfpeelly , and fpent prudently vpon neceffary and profitable vies. The thoughts of the diligent doe surely bring aboundance: but who soener is hasty commeth surely to powerty. He that loveth pastime shall be a poore man; and he that loueth wine and oile shall not be rich. Drinke the mater of thy cisterne; and of thy riners out of the midst of thine owne well. Let thy fountaines flow forth and the rivers of waters in the streetes, but let them bee thine, even thine onely, and not the strangers with thee. Hereofis the Quefinary art : two extremities are to be eschewed: Carelestenesse in the defect, without prouifion, which maketh men worse then the heathen : and carefulnesse in the excesse, distrusting God, and distra-Sting the heart, Agur defired neither pouerty, least he should steale, nor riches, least he should denie God: but foode connenient for him. Salomon did please God, that. he asked not riches, which are the superfluity of gaine, and we must neither pray for them , nor against them, but continuing in industry and piety, and if they come to be thankefull, if pouerty come in their place to be patient. The sweat of our browes may lawfully be imploied for the winning of our living, and to eat the labors of our owne hands. Otherwise we live inordinatly, as a fouldier out of his rancke. Men must provide for their

their families, or else they are worse then infidels.

To be rich it is not to be couetous, if he be rich in God; content with his effate, and not so much to love his riches, as to possesse them, and not so much to possesse them, as to vie them; and not so much to vie them, as to distribute them, for his owne weale, the weale of others; and the honour of God about all.

But the couctous is like a greedy dog, the can neuer have enough: his cies and heart are onely for couctous nesses. He that serveth riches, and treasureth to himselfe, caring only for himselfe, and trusting in nothing but himselfe, his gaine, rightly called an idolater, and his avarice Idolatrie. Because the coverous preserreth gold to God, and puts his trust and confidence into it aboue God. His eyes and heart are onely for coverous coursesses, had the heart goeth after coverous nesses, and is exercised with it. This is he that Coneteth an evill conetons nesses.

1.Tim, 3,4 & 5,8.
2, for.12,14.
Tobe rich
1.Tim, 6,6
Phil.4.11.
Heb.13.5.
Arift. Rhet, l.1 t.5

A description.

I fai 5,6.11

I fore. 22,17

C Maib, 6.24:

Luc 12 21

C Coloff 3 5

Spic. 5,5,6

Pro. 11.28,

Jere. 48,7.

2 Jere. 22.17

b Exec. 33,31

i. Pef, 2,14

h Habara,9

## Part affected.

The part affected is that primitive passion of desire, stirring vp the heart and minde to obtaine that, which is thought to be necessary, if the desire be modetat and lawfull it harmeth not the soule: but if it be vn-lawfull or exceede in this case, it is a maladie of the minde, and suff of the eyes. All these inferiour and secundary good things, cannot fill, nor fully satisfie the hearts desire. The heart of man is but one fillable, one word, a small substance, yet in capacity greater then the world, and so infinit in desire, that this vniverse and globe cannot fill the triangle of it, vntill the time that by vertue and grace it be settled in contentment, with present things it cannot but exceed, and disquiet it selfe by seeking

Defire.

## Insatiable Auarice.

Thuc.1.7:

feeking more. To and a si Gato the thing that is present, is grieuous and contenteth not.

#### Causes.

Riches.

Necessitie.

God.

Pfala7.14.

Pfal 73.18.

Ro. 1 29:

Satan,

Math. 26.15.

L. MG. 4.7.

Education. Complexion. Riches are the couetous mans baits. Anti factafames. If they be lying in his way, he is like a lion stirred up at the fight of his pray. The object pierceth the eye: the eye pusheth the heart: the greedy dog is a waked, and so much the more, if he be pricked with necessity, or pouerty, contracted by wastry, idlenesse, intemperancie, or passime, durum telum necessitas.

Because many love the creature better then the Creator, and their defire is lesse to the one then to the other God most insty punisheth men with their owne excessive and earthly desires. Whose bellies hee filleth with his hid treasure. He sets them (where their couetous minde desires to be) vpon rich places, but slippery, that he may cast them downe into desolution. He permits them to doe those things, that are not convenient, being full of conetousnesses.

Satan bewitcheth men, and maketh them to thinke they haue lesse, euen then when they haue more then they neede, Iudas when he had sufficiencie, and vnder the care of a sufficient promiser, yet the diuell made him to say: What will ye give me and I will deliver him to you. He assaid to tempt Christ with offering that which was not necessary, saying: All these kingdomes shall be thine if thou will worship me. He casts the golden aple before many one to be witch them.

As is the education, with the contagion of the vice, so is the inclination to it. The natural complexion stirreth vp the minde to be the more couctous. The melancholike is most greedy: If otherwise he be couctous and

melan-

melan cholike, he is the more cunning. If a fanguinean he hath the more faire fashions to deceiue and allure, if a choleran, he is the more malicious and sterie in his purpose, if a phlegmaticke, he is the more nigard. Exam ples moue also to avarice, when one seeth another man have much, he thinks incontinent with himselfe he is a man also, and must have as much as he hath. One example is not seene, but thousands round about, as so many stirrers vp of our desires without end. Alienum nobis, nosserum plus aligs placet. Other smens goods please vs best, and ours pleaseth others.

Auarice begetteth auarice, as too much drinke inflameth the heart, for more drinke as doe hydropickes.

Quo plus sunt pote plus sitiuntur aque.

e

Fire kindleth fire, and couetouinesse delighteth it selse

Crescit amor nummi quantum ipsa pecunia crescit.

The more one hath, the more heloueth to have more.

Auarice groweth vp with riches, as Lay groweth vp with the Oake. Alexander hearing Anaxarchus disputing of infinit worlds, weeping, said have I not cause to mourne, when of so many worlds I have yet saice con-

quered one.

The eye cannot at once behold both the heaven and the earth. It is impossible to serve two masters: it is most hard to bend the minde to two things alike. The neglect of heavenly things makes men inordinate in desire of that which is earthly, A man waxeth in the one, as he waineth in the other.

Selfeloue begets a vehement opinion in the minde, whereby a manthinketh, that nothing can so much content him, as the getting and beholding of this riches. Exiguminatura desiderat opinio immensum. Nature desireth but little, but opinion that which is infinite.

At bona pars hominum desepta supidine falso. Nil satis est inquit.

The most part of men are falfly deceined with defire,

Publius,

Auarice.

Inuenal Stat.14

Brufon.l. 1 c.I.

Neglect of falua-

Selfeloue.

Horat, Serm, li. 2. Stat. 1. Horat, Serm, li.t.

and cannot say it is enough. He flattereth himselfe when he beholdeth his riches.

Populus me sibilat, at mihi plaudo.

Ipsedomisimulac nummos contemplor in arca.

Although the people would mocke me (faith the couetous) yet I doe delight my felfe, when I behold my money in my chest. Many there are that have too much, yet hardly will one be found, that thinkes he hath enough Omne fatuum & ambitiosum ingeniss est. Adminior The sea sufficeth all the sishes, the earth suffice thall the beasts: but the whole world will not suffice one man. Two things troubleth the whole world, meum & tuum, Concerning the which, two opinions are a hundred waies diversified, and the strongest in avarice, thinks he hath the strongest reason on his side.

From within, even out of the heart proceed evill thoughts, thefts, covetous nessele. Latenter or itur & patenter producitur. It ariseth quietly; but it commeth abrode openly Nibil est tam angusti, tamque parui animi, quam amare divitias. There is nothing that more betokeneth a narrow & a little mind, then to love riches. Is to be thus said by one, parui animi: it may be farre more said, according to the opinion of that most body one, pravi animi: A

froward mind.

A heart distrusting God, forgetfull of death, with an volimited conscience, accompanied either with seare of cuill enemies or pouerty, or with ambition, cannot but cause one to become very couetous. To conet an e-will conetous nesses house, that bee may set his ness on high, to escape from the power of ewill. The too great seare of suture necessity, albeit the one soot be in the graue, is still a spurre forcing the eldest heart to be most pregnant in this passion. Simonides being asked why he was so couetous in his old age, answered. Malim defunctus opes inimicis relinquere, quam viens amicis egere.

Kikerm. Etbic.

Native corrup. tion Marke 7,2t Greg. 20 Moral, Cir.l 1 de offic,

Incredulity

Habac,2,9

Stob, Ser, to

Signes

### Signes and Symptomes.

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Beasts are filled, and doe spare the pray, but the aua-citious, is ever insatiable. Au. rus inferno est similis nunquam dicit fatis eft. The avaritious man is like vnto hell, he neuer faith it senough : having too much he thirfteth for more. Craffus is not facified with his wealth: nor Alexander content with a whole world. Like hydropicks the more he drinks the water of auarice, the more he thirfts. The horfeleech hath two danghters which crie gine gine.

He makes his profit of every thing, and spareth nothing, with Iudas he grudgeth the oyle which Marie bestowed : and will with fained words make merchandize of people. He smelleth this maxime enery where Lucri bonus oft odor ex re qualibet. He careth one'y how much, not how well hee must have curry thing. Vrde Suctors habeas curat nemo, sed oportes habere, tie is like Vespasian who being blamed by his forme, for his vrinall tole, held the money to his note, asking if it smelled ill? who faid not, but he replied. This is of vrine.

He feareth all things as mortall, but defireth all things as immortall: As he is never filled, so is he never eased: the greater gaine, the greater paine. He watcheth in the night, he is fearefull and carefull all the day, and flands in doubt of every bush : knowing the flies doe fwarme to the carion. The thiefe (he fufpects) lurkethat wealths window, is with Plantus his Euclio. He leareth that every one shal either rob, defraud, or borrow some what from him. He supposeth his doores and chefts to be vofure. He judgeth him happie that hath nothing to lofe. His mind is like the tempefluous fea in the ftraits, betwixt Scylla and Charibdis, agitat with contrarie win ds

His infatiable. neffe.

Aug in Epift.

Prouerb 30. 15.

His filthy gaine!

4.Pct 2 3.

Iunenal,

His feare and

Plantin fua auto

Horat Carm, 1:3,.
ode.
His niggardlines

Archimed.

1, Sam, 25.10.

Socrat.

His forrew,

His wide confcience,

Tit.1.11.2 Pet 2.3

Math.13 22 Luc,16,14

Gaine is his Diana. 2. Kings 5. winds, and waves, defire, diffruft, feare, care, vaine hope, and despaire, are his tormenting furies, excruciat as if he were in *Phalaris* burning bull.

Post equitem sedet atra cura.

His diet is bad and too sparing. He eateth more for present neede, then suture health. At once, he both hath and wants, but another mans trencher enlargeth his stomacke and sharpneth his appetite: he liue ha begger all his life, that he may be sound rich in his death. He gathereth royally, and spendeth mechanically. With Naball he will denie to a Danid what Abigall will give. He serveth his riches, and they command him. Aureum mancipium. He serveth his owne servant, he hath his goods as one hath a seaver, they hold and tyrannize ouer him, not he over them:

If he cannot get Naboths vineyard, with Achab his spirit will be sad, he will goe to carebed, where he will molest himselfe with fretting for resting. He feareth not God, nor reuerenceth man, he spareth no friend, and pittieth no poore. As the Offrich digesteth Iron, so his conscience digesteth gold and silver. Hee careth not where he finds his mettall: whether he pull it out of the poores mouth; or from Gods altar. His heart doth follow his lucre. He thinks that the best religion, that makes best for his advantage, with Demetring he will speake for images. He will breed, wourish, and confirme both chismes, factions, and treason: that he may fish in troubled waters, when he heareth the word, his renting cares and deceiuing riches choake it. He is made vnfruitfull, if the word please him not, with the Pharifies he scoffeth at it. And will part with piety, ere he part with profit.

Hethinks nothing of lies, rapines, proditions, inhumanity, discord and flattery, if they can any way make for his wealth. Gehezi will take the bribe which Elisha refused, and with Indas will betray his Lord for a gift Gaine is his consecrat Diana, He subordinats piety

charit,

charity, amity, honefty, conscience, fame, and all things both divine and humane. To his wealth, to the which he thinks no way indirect. He cherisheth his old age, when other pleasures are ceased, by the onely pleasure Plutarch. of profit. As Simonides faid of himfelfe. Aligs fe volupta. tibus ob senectutem orbumab una atatem suam foueri qua-Augria.

He esteemeth riches his principall good, and feareth pouerty as the greatest cuill. He resembleth a swine, he eateth and neuer looketh toward heauen : If he wash himselfe with a little religion, he returneth againe to his puddle, if he lofe or lacke any thing, he grunts till he get it, and groundleth in the earth till he find it. There is never good gotten of him till he be dead, he is churlish and ill conditioned. He will iustifie the wicked for areward. He will speake of niggardnes. He hath thewicked weapons of the churle, and many deuises to vndoe the poore. His dealing is false. He will shed blood for gifts, and like a rauening wolfe he will runne to his pray, and destroy soules for their owne. Like the Roman fouldiers at the fiege of Ierufalem, that cutted in two, two thousand of the lewes, and ripped their intestines for gold.

Hee preferreth gold to every ones good will, like vnto Simonides the Poet, who whe one offered him thanks for a little poefie, answered, he had two chefts at home: one wherein hee put his thankes that he got: another wherein he put his money that hee had: when I open this (faid hee) Ifinde it full: but when the other, I finde it empty. His vfury is alwaies biting; hee is blith of dearth: hee is weary of the Sabbath: makes a a fmall measure and a great price; and buyeth the poore for filuer and schone: falle ballances, and deceiptfull weights are in his house. He is given to oppressing and defrauding, and delights in filthy lucre. He thinks gaine to be godlineffe, and can make true godlineffe, reason, and picty, his pretence to his traud, or violence. He en-

And Summum bonum.

1.Sam.15.7,10 Ifai 5.23 1/4132.6,7

Iere, 8,10" Enoch. 12,13,17 P10.1.19

He preferreth gaine to al things .4mos 8.9,6. Micha 4.13 1 The 1 4,6 1 Tim. 3,3 Tim.6,5 Is.11,6,

vieth

Io.12.5

uieth all holy liberallity, and iudgeing it prodigallity:
Will say with Indas, Why was not this ointment sould for
three hundred pence, and given to the poore?

## Prognostickes

The case dangerons . Chrishom. de aua.

Cic.4. Tufc.

Hercon.

Menander
Couctous abhorted
1.Cor.5,10,11
Exod, 18,21.

Varice where it hath once setled it selfe, and con-I fifmed by cultome: is almost incurable, Vefana dinitiarum capiditas, est morbus insanabilis, fornax que nunquam extinguitur: tirannis per orbem longe diffusa. The mad defire of riches, is an incurable difease: a fornace that is neuer extinguished: a tiranny diffunded through the whole world. Illi morbo qui permanat in ve. nas , et inharet in viceribus nec in veteratus enellipotest, nomen est auaritia. That sickenesse that goeth thorough the veines, and flicketh fast in the bowells: and being inueterate.cannot be rooted out, is called augrice. It is more innat then prodigallity, for there are more couetous the prodigal:thefe are eafefilyer cured the the other are. When riches doe cease, prodigallity is gon. But auarice is more hardly helped: both rich and poore are subject to it, it groneth with age, when intemperancy, prodigallity, venery, and other vices doe ceafe, it doth begin. Many prodigall youths, have become couetous old men. Auarice is profitable to none, yea not to the auaritious selfe. Prodigallity is profitable to many : and if not honeft, yet it is pleafant. It is a linge. ring disease, and gronerh betimes. Dines aut iniquus est. aut iniqui heres. A rich man is either vniult, or heire to one that is vniuft, striction was , regres fixetos or, A i uft man becommeth never foone rich.

The couetous man should not be eaten with, but abhorred. He is vnsit to be a judge: for auarice blindeth the wise, and peruerts the way of righteousnesse. It is

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the root of all euil. 1. Tim. 6, 10. Omnis improbitas metropolis. The chiefe Cittie of all wickednesse. Auaritia et ambitio elemente malorum. Conctousnes and ambition, trethe beginnings of euill: all other finnes are auarices hirelings, factors, and porters to bring in and let in her bootie. She civeth to her flaues, as Rachaell to her husband faid, give mee children, or elfe I die: Sofhee, giue mee riches orelfe Iam vndone.

The auaritious is not capable of instruction. Hee is equus fine frano. a horse without a bridle, Equum meliorem non faciunt aurei freni. Golden bridles make not the horse the better. He is Asinus apasso vares. An ignorant Affe, yet of the affes bones are made fine pipes : By

rich mens reuenues learning is maintained.

Auarice commeth out of a foule hart, reflecteth back againe and defileth the man. That which is good in its owne nature, he makes it euill to himselfe. Auarus antequam lucretur seipsum perdit: et antequam aliquid capiat, capiatur. The couctous before he gaineth, hee loofeth himfelfe: and ere he take, he is taken. Auarice tormentethlike Phaleris burning bull. Crescentem fe. quitur cura pecuniam. It is that Magara, tormenting with furies. Herreuenues want not much trouble to the owner. Who shall suckethe blood of Aspes, and the blood of Vipers tongue shall slay him. Vulnerat fe suo gladio. He wounds himselfe with his owne sword. His cares are thornes tormenting, because of riches, whither they bee acquirenda acquisita, vel amissa. The Camell carrierh but one burthen , but the rich two: aburthen of wealth, and a burthen of finne : that is shaken off in death : this flicks faft to his backe in death, and after death.

He wanteth asmuch what he bath, as what hee bath | Wanteth not, he procureth carefulnesse to himselfe, enuie to his neighbours, a pray vnto theeues, curses to his children, danger to his person, pleas to his heires, and damnation to his foule. In his life he is troubled to pleafe him**felfe** 

Ec 2

Exod 13,8,1.Sam B.as Stab. 10 Timon. Mifanch. Stob Serm 3. Eraf. 1.6. Apopt.

His ignorance Stob. Serm.3 Segeca Eraf fimil.

Auarice Mark 7.23 Lucit 16.Att 19.1 Aug.in Ser.

Tormenteth Horat.3.Car 6

Pro.11.6 John 20,16 Nazianz

Max. Serm 13 Burtheneth

Seneca Seneca

Other euills

Pier valer .1. 24 Iudgements Pro.22.16 1er. 8.10 Eccle.5.12 Ezec 22, 13 I ay 57.3.17 Woes 7/a.5.8.et 31.1 70/4.7 2.Kin.5.27 Iob 37 8 Pro 11.28 Death Pro.21.6 AE. 8.20

Luc. TI.II

selfe, in his death to please others. His riches will bee thornes to prick the conscience, thiefes to steale the heart, and Satans snares to entrap the soule. The poore man wants many things, the auaritious al. Desunt inopia multa, auaritia omnia, In nullum auarus bonus est, in sepessimus. Hee is good to none, hee is worst to himleise.

Gold is his bait of finne, a fnare of his foule. 1. Tim. 6.9. He hath denoured sabstance and hee shall vomit it: for God shall draw it out of his belly. His riches are paud. nis canda, the Peacocks taile. Heethat trusts in his rich. es shall fall. Pro. 11.28. Hee that oppresseth the pore, to make himselfe rich, shall come to pouerty : his wife and field shall bee given to others. There is an euil ficknesse that I heue seene vnder the finne : to wit, riches reserved to the owners thereof for their euill. God will (mite his hands upon his conetousnesse: for he is angry for their wicked couetousnesse; hee shall enter in judgement against him. Ifa. 3.14. Woe shall be vnto them them that ioyn house to house, and field to field, til there be no more room for the poor. Acha was burned for the wedge of gold. And Gehazi made leaper for his changes of garment. What hope hath the hipocrite when hee hath heaped vppe riches, if God take a-Hee that trufteth in riches shall fall. waie his soule.

In his vanity of auarice, whereby he is toffed too & fro, he feeketh death. His mony shall perishe with him, as it did with Ananias and Saphira, Ackan and Iudas made miserable ends with their auarice. Mogantinus Episcopus that bishoppe of Mentz, that burded an innumerable company of poore ones (that did cry on him for helpe in a famine) in a house, calling them a company of rats: Immediately thereafter was so visibly plagued for his cruel parsimony: Not because he gaura stone for bread, a Serpent for a fishe, or a scorpian for an egge: but for that he gaue fire for bread, death for life, and most merciles cruelty, for humane pittie. Sa.

laams

Lams wages did cast him away. He is snared by the di-

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Hermon when hee but dreamed that hee hab lost some mony, for griefe of hart hanged himselfe. Dinarcus Phidon at a certaine losse, hee sought death better cheape then by a cord. It is easier for a Cammell to goe through a needels eie, then for him to enter into the kingdome of God. Hee shall not inherit the kingdome of God.

Indit

Mar.10.24,25

## Curation and remedies.

Couetousnesse should not bee once named amongst Christians. Ephe. 5.2. who by a'l meanes should endeauour to mortisse the same. Let it bee thy chiefe care to bridle and rule affection of desire, by that wor, thy vertue arrayma, contentation or sufficiency. Bee content with that which is present. Having soode and raiment bee therewithall content. Let that bee sufficient for the ethat is convenient for thy estate. Pro. 30. Singuis and arraic appear. Let present things please vs, and let vs love them, what lot of fortune befalleth thee, take it in good part. And acquiet in that that God has given thee.

Contentation supplieth supplieth the desect of that which we want: for godlinesse with contentation is great gaine. It is the supplier of natures wealth It makes an easie and short way to riches, by a moderate contempt of riches. Brewssima ad divitias per contentum via est. Vivitur exiguo melius. Againe contentation will make thee without hazard in thy possessions: and more pleasantly and peaceably conterue and enjoy what presently thou halt, which the couctous

Contentation

1.Cor. 9 8 1 Tim. 6.6. Ph. 4.1 Heb 13 1 Tim. 6.8 Wherein it flads

Lucianus

The parts of it
1.Tim. 6.6
Soc. apud Xen.
The first effect of
it.
Senec.
2 effect of it

cannor

Democrit. Inter fragment.

Motiues to contentation,

Seuce.

Socrat. Stob. Ser. 95. Democrit. Max. Serm 12 Stob. Sence. I:de morib. Sence.

Hieron.

Horat Carmiles.

Pro.38

Pro.15.16,

cannot do e, for while hee is feeking more, he either lofeth or loths what is prefent. To whome to buping a super a

Study contentation. Phil.4. 11. It is better then riches. It can supply riches, but these cannot supply that, nor alwaies affordit. This is farre more cafily attained then these. No man is so fortunate as to have all, and no man fo vnhappy as to want all. Contemnere omnia aliquis potest: habere omnia nemo potest, necessarium ergo est parno affuefcere. If thou have fufficient for the prefent, it is belt, willingly to want, what is impossible or vnlawfull to get. If thou canft not frame thy estate to thy minde, yet frame thy minde to thy estate. Sispanper cupiditatum & cito eris dines. Be poore in thy defires, and thou shalt soone be rich. It is great riches. Non desiderare divities, notto defire riches. Cupiditatibus detraben. dum. Let necessity of nature, and competency of thy eflate, rule thy defires, and account that thy good, that doth thee good, life is short, necessity is soone fatisfied. Satis dines est, qui pane non indiget, satis poteus, qui seruire non cogitur. He is rich enough that lacketh not bread, hee is flately enough that is not forced to ferue.

It is great skill to know what is enough, and greater wisdome to care for no more,

Multa petentibus. Defunt multa; bene est cui deus obtulit. Parca quod sa is est manu.

Defire neither pouerty nor riches, but so much as may feed thee wich bread Convenient, for thee and thy estate. Let the searce of God possesses they heart, and thou shalt find a little, better then great treasures, and trouble therewith. Seeke God to be thy portion, and godlinesse to be thy greatest gaine. The world is round, the heart triangled

triangled; the circle cannot fill the triangle. The nookes will be empty, the heart is a final thing, and a leffe word, but more in capacity then the world can containe: fet ouer thy heart before that infinit good, that thy heart may be filled with God, who is onely full contentment to all.

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Meditate vpon thy nativity and death, naked cameft thou in, as naked shalt thou goe. Poore borne, but poorer shalt thou die. Thou wast borne to something, but thou shalt die from all things, doest thou not fee all things perith with thee. Facile contemnit, omnia qui fem per cogitat fe effe moriturum. Eafily doth he contemne all things, who ever thinks he is to die, when all that thou art or halt, shall be divided in three, thy body to wormes: thy foule to divels, thy goods to wafters, thy life is short, death approches, what needs so much prouision for him that is departing. Line contentedly and die with a good conscience, that thou maist carry a treasure with thec, and within thy winding cloth to thy grave, which the world lofeth by feeking and keeping of worldly trash. Thou shakt be richer a thousand times under the earth, then the worldling was about the earth. The things thou wilt not master when thou art dead. Illa omnia contemne: And what thou wilt mafter when thou art dead : Illis tibivacanti deas adintores adnoca precibus. Alke at God by praier that he may furnish thee in these things.

Nature hath put gold and filuer under our feet, to learne vs to contemne them. Anacreon the Philosopher received from Polyerates the King of Samians three thousand crownes, or five talents of gold: but thereofter he was so vexed with feare, care, and watching, by three nights continually, that he was moved to reftore it to the King, and said it was not worth the paines he had already taken for it. Riches are, bona mentic onus, The burden of a good mind. April squenters divitia sunt in servicus, apud stuleum in imperio. Riches are the wise

E c 3

Confider life and

Hieron.

Pithagoras Stob.

Learne to con-

Demo. Apud. Senec.

mans

Serue God.

Luc 16 13

Pfal.62,10.

Dependen God

Math. 6;

Pfel.3, 4,9,10.

Pf= 73.3.

Godlinesse Habac.2,4.

Pf.37.25,26.

Heb.13.5.5,6,7

Beware of care

mans seruants, and the fooles master.

Remember it is impossible to serue two masters, Mammona and Godisthou love the one, thou wilt hate the other: Let thy calling and not thy sucre be the scope of thy life. It riches encrease, set not thy heart thereon. Pray to God, that he may encline thine eare to

his tellimonies, and not vnto couetouincife.

Confider that thy life flands not in riches, Luc. 13.15 Caft thy burden on the Lord and he shall nourish thee; Pfal, 55.22. He feedeth the sparrowes and clotheth the flowres, depend vpon his prouidence and promise. Nothing wanteth to them that feare him. The Lyons doe lacke and fuffer hunger, but they which sceke the Lord thall want nothing that is good. Truft thou in the Lord and doe good, dwell in the land, and thou shalt be fed affuredly, or live and be fed by faith. (Pafcere fide) Godlineffe is great gaine, it hath the promifes of this life. and of the life to come. I. Tim. 4.8. I have beene young faith David and am old: yet never fam I the righteons for-Saken, nor his seed begging bread. But he is ever mercifull and lendeth, and his feed enioisth the bleffing. And let your connersation be without conetonsnesse, and be content with those things that you have : for he hath faid, I will not faile thee neither for sake thee. So that we may boldly say , the Lord is my helper, neither will I feare what man can dee unto me. Remember them which have the overfight of you, which have declared unto you the word of God: whole faith follow cofidering what bath bin the end of their coner facio.

Beware of care (O cura hominum) the handmaid of couctous field. Math. 6.25. Thou art better then the soules that neither sow, reape, nor carry into barnes, and better then the lillies, which neither are wearied nor spin, and yet God doth array these, and feed the other, how much more thee, that art of little faith. Thou art not able to adde one cubit to thy stature, nor alter the hew of one haire. The Gentils care onely for worldly trash: every day hath enough with its owne griefe.

Seeke

Seeke therefore first the kingdome of God, and all these

things hall be ministred unto thee.

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Care is an immoderate study in seeking temporall things, as our onely scope, and beyond the limits of the necessity of our present life. If it be great it is accompanied with seare, forrow and distrust. If it be simallitis ioned with security. In three respects care is valuables, i. When temporall things are chiefly sought. 2. When the care of them rents the heart, both from it selfe, from God, and from heavenly things, instly called. When 3. When in seeking of them God is distrusted, and the want of necessary things is seared. Otherwise care is lawfull, when the turne and the event is commended vato God, and the ordinary lawfull meanes are diligently emploied.

Godlinesse and frugality are the remedies of auarice. They stand very well together. It is a lawfull thing to vie forcight and prouision, on the standard prouided not for his own, and namely for them of his houf-hold, he denieth the faith and is worfo then an insides. That they may have sufficiency to themselves, and discharge that naturall duty on that the Storke hath taught man (aniothersis) work, ere thou want or couet. The thoughts of the diligent bring aboundance, but he that loueth passime or idlenesse (Puluinar Satana) shall soone come

to pouerty.

If thou be one of Gods, it becommets thee to bee without auarice, it is a great dejection of the mind, to tie it to the world, thy soule is creat according to Gods image. Next vnto Christ (the price of thy soule) thy soule is in price about all the world, All these secular riches can neither be true riches, northine. It is onely grace that makes a man perpetually and properly rich. Be rich in God. Lay vp treasure in heauen, Math 6.19. It is no profit to win the whole world, and loose the soule. He that vvalkes contentedly and without auarice shall dyvell on high.

Ec 4

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CHAP.

Math 6 33

Care lawfull and

Re. 12.11.2. Cor. 7,

Frugalitie. Luc. 1 1 42. 1.Tim. 5,8

Alls 20,33,34,

Prouerb. Epbe. 4.28.

Other temedies,

Mat, 6,19 Mark 8,36 Ifai 33.15.15

# CHAP XXVI.

# The Tympanie of Pride.

Pro. 16.5. All that are proud in heart are abomination to the Lord.

Ia. 4.6. 1. Pet. 5. 5. God resists the proud.

Pride called a Tympany.

2. Cor.12 20, 2.Tim, 3,4.

Pfal,101:5.

Description.

Manifelt pride. Couered pride



Ride may be justly called a tympanie, not onely because it is empty, and foundeth like a drumme : and like vnto that vvorft fort of hypocrific called Tympanites. But also because it is a kind of in-

flation, quiser, Tumor an mi, a fixelling of the minde. The proud man is fiely called, many unshigh minded, filled vp with windy, hot, and blacke smoke. He is called tumens animo or one that hath a high heart: for pride is like a vapour, ascending high, and presently vanisheth away in imoake,

It is an immoderat defire of dignity, power, honor, estimation, or excellency, vnderthe which is comprised all ambition, vaine glory, boalting, and arrogancie.

Pride is either manifest or couered. Manifest pride is that which is cuident and to be feene of all, but couered pride is more hardly percened, because it is couered with humility, with pouerty, with humanity, with ciuility, honefty, or nobility, many make the fethings a pretext to their more secret pride. Againe pride may bee

either called glorious or base, Socrates when he beheld Antisthenes the Cinick, slewing to all the rift that was in his cloke, said: persisturam pally inivideo tuam inanitatem. Through the cleft of thy cloke I behold thy vanitie, whereby he declared that pride in basenes of cloths, was more filthy then that, which is of more gorgeous apparell.

Viler is the pride that is vnder a sordide habit, then that which is couered with filks. Plato was fit and cleanly in his apparell: but Diogines was sordide, who trampled vpon Platoes carpets and cusheons, saying; Calco platonis ambitionem. I trample vpon Platoes pride. To whom Plato quickly replied, saying: Calcas sed alio sasin. Thou tramples indeed vpon my pride, but with a

nother pride.

Maruellously it falleth out that the minde of man is more proud, de fulfa bumilitate, then if he were more appertly proud. Multo illa deformior est superbia qua sub quibusdam humilitatis signis latet. That is a farre more deformed pride that lurketh vnder some signes of humility. Strangly doth filthy vices lurke vnder vertues show

Diogenes when he e faw Olimpias and her companie gorgeously apparelled, with laughter he said now was intition in its is but pride, when againe he saw the Lacedemonsans southfully and basely arraied, he said, and was to present his is but another pride. According to the which wisely said Hyerome pullas agne ve candidas denita. This is a far greater pride Salacon a poore man, but so proud as if he had been e most wealthy, of whom came this prouerbe. Salonica superbia, Absolon in the middest of his greatest ambition, conspiring against his father, and assigning to his crowne, was both humble and humane, and stole the hearts of the people.

Arrogancy is the worlt fort of pride, whereby a man extolleth himselfe vaingloriously aboue merit, to be reputed of the world better then he is, when it is to extoll himselfe Glorious pride. Base pride.

Laert.1.6. Example of both

August. in Epist. Hier. in Marcum,

Other examples:

AEI.l.g. de var. hist. Srafm. 1, 8 a.

2,Sam, 15.5.6.

Arregancy.

Pride against God \*E xod. 1 fai 37.23 1 ob 15.25. b 1 fai 14,13,14 Daniel 3. Alls 12,12. 2 Theff.2,4

God.

Differenceffes

Arist ethic.l. 2 c.7 Phil.4.8 Arist ethic.l. 2 c.7 System. Ethic. Keccr.l.2.6.3, cx tertu Arist, ethic.l. 4 c.3 & 4 Pride differs fro modesty himselse, it is rightly called x or a sungestite or swelling vp with winde. He thinks hee hath the thing that he hath not, or is ho haueit, he thinks he hath more of it then he hath, or that he hath it of himselse, or by his owne merits, or that he alone hath it, or that he is ever to have it, or hath it, and should not have it: as sinne or vice which is the worst kinde of pride. Malumest peccation nunquam meminister peius meminister non dolere pessimum meminister de sogloriari. It his arrogancy contemne others, injuring them by difference. It is called the sould not have it and petulanter illata an injoient contempt.

The highest degree of pride is, that which is against God, with a high hand to oppone against him: Asa Pharao and Sanacherib did, or to presume to be like God, as b Nebuchadnezer and Herod d.d.: But the Antichrist excelleth all in pride. Who exalteth himselfe against all that is called God, or that is worshipped so that he doth sit as God in the temple of God, shewing himselfe that he is

Many cannot discerne their owne pride, farre lesse the pride of others, for there are many that seemeth to be humble, and yet are very proud: and there are many that appeare to be proud, and yet are truely humble. It shall bee sittest therefore to set downe the dissernce of pride from modesty, statelinesse, and the contrarie extreme basenesse. The chiefe question stands about honour and estimation, how farre it may be sought, or how farre neglected? What is the golden meane, and what are the extreames.

There is a lawfull desire of honor anteques. If it be in smaller degrees of honor, it is called modest se. If it be in greater degrees and more high, it is called my anteques Magnificence or my anatomist. Magnanimitie, Statellnesse, or Noblemesse.

Modesty is a vertue whereby we desire, acquire, and maintaine a good name, a competent estimation, or measurable honors, and that both lawfully, conueni-

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ently, contentedly, & decently (Here we take the word modefly somewhat more firstly, for that vertue that moderats the appetite of honour) Humility is modesties fifter, whereby we defire no great honours or estimation, then either we deserue, or conveniently can haue. And when we preferre out selues to none : but rather make our selves equall to them of the lower fort. Pride and ambition as vices in excelle, are opponed against modefly And and on Basenesse neglect of fame and conuenientestimation, are likewise contrary to it in defect. As fot Magnifence or Magnanimity, it is a lawfull de-

fire of great honors due to our vertues, together with an honorable acceptation, and conferuation of them, my altouria, Cicero callethit, Magnitudinem animi, a statelinesse or greatnes of spirit: because this vertue craueth a minde that is great, and a heart that is full of color and spirit. Here the word Magnanimity is not taken (as sometimes it is) for liberalitie, patience or fortitude.

There is nothing liker to pride then this vertue, and yet they are clearely diftinguished; for he that is endued with this vertue, he seeketh honors, great indeed, yet lawfull, he seeketh to be honored of great men indeed, yet good, He careth not for the calumnies of the vnworthy, and regardeth as little to be in estimation with them. He endeuoureth to haue all vertues, and to be sacrayador, one of an absolute and consumat probitie. He is moderate, liberall, content, thankefull, iuft, graue, fweet, flow in attempts, flower in performance, ftrong in both fortunes, wind with firong and bold in dangers, quipquies, quisipus a declarer of his loue, and a declarer of his hatred

He is neither vindicline nora diffembler, nor bili- Etbie. Keerm. ous, nora flatterer, he is not too bufic estimpen, nor Sasparian, an injurer of others, he enuieth none. His pace is flow, his voice is graue, flable, quiet, and con-His temperament is of a perfect mixture of blood and melancholie, without anie billious

Pride differs fio statelinesse. Arift. Elbic.1.40.4

The properties Of true statelines and magnanimity

Arift , Etoic . 43:

# Tympany of Pride.

orphlegmaticke predominion. It is a moft difficle vertue, which easily may degenerate into pride. It agreeth very well with Christian humility: one & the felfe fame man may bee both politickly stately, and christianly humble. One may magnifickly dignifie himselfe in his honorable estate, but in speciall in the office of a Magistrate: and yet before God and his owne conscience he may be base, deiected, humbled, and may licke the dult in his presence. He may most lowly deplore his sinnes, and acknowledge himselfe to be but earth, and a most mtserable worme; and not a man. Vnto this noble vertue is oppossed an excesse xeunras, fastus, ambition or pride, whereby we judge our felues more worthy of honor, then indeed we are: and there is opponed to it in defect that former basenesse and neglect of estimation, MINDS DOIS Sid

Paleneffe.

# Part affected.

Delire. 1.10,2.16 PRide hath the affection of defire for the immoderat feat, for all that is in this world, is as the last of the steeps, the last of the eyes and the pride of life. But because it is a compound euill, it vsurps place also into other affections, for he that is proud and ambitious, he hates detests, and feares to be base. He enuseth that others should match him. He is is lous of euery one, and trusts confidently to attaine to his scope. He likewise reioiceth in the subject and drift of his pride. He hopes and trusts cofidently to attaine to his highest zenith. To the which he hath both heart and minde most slauishly addicted, the one to deuise and approve all that he doth, or intends, and the other to make choise thereof.

Canfes

# Causes.

He two vniuerfall and externall causes of pride, .common to all other ficknefles of the foule, are God the one, a most inst deficient cause, leaving many to themselves, the other, Satan : who as his owne first fault was pride, to he ceafeth not to infect all with that

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Prosperity aduanceth pride, and pride feedeth vpon prosperity, that it may be the prouder. Ephraim and Samaria in pride and presumption of heart, said the bricks are fallen : but we will build it up againe with hewen stones. And neither feared man nor God. Ephraims drunken. neffe in prosperity, caused the Crowne of pride. They were filled and their heart was exaited. In my prosperity I faid Ishall neuer be moued. Vermis dinitiarum est superbia: difficile est, vt nan sit superbus, qui dines est. Pride is the worme that breeds of riches : it is hard for a rich man not to be proud pride is prosperities vice. Vitium rebus sollemne jecundis.

Virtutumq; ingrata comes.

If beauty frength, or any of natures, or arts, gifts, con-

curre pride aduance hie felfe the higher.

Many doc con pare themselves with others, whom they effecme worfe then themselves, as did the proud Pharifie with the humble Publican, He thinks himfelfe (perhaps but in one thing, or in his very shought) fuperier to another, whereas the other may be superior to him in many things he is not circumspect of that which he wants, but of that which he hath, and triumphs fo ouer it, as if none other could match him. He is ignorant of his neighbour, but farre more ignorant ofhimselfe. Opinion.

Opinion bringeth forth pride, Capo To oporapi isons adpos Eur.pid.

God.

Satan

Prosperity

I/ai 9 91

Ifai 28.1.3. Hofea 13 6. August Serm. 31.

Claud 2 Stil.

Comparing with others,

Euripid. Menander-

1.Tim.3.6

Natiue corruptió

Eraf.l.S.apocb.

Mirk 7 21,22

2 Cor. 12.7

xaxi Great ambition proceeds out of the opinion of an cuill man, foxus on find to appeare to thy felfe to be somewhat, is the ground of pride. Selfeloue and com. placency deceiueth many, making them conceit more and better of themselves , then they are indeed , and greater in their owne cies, then in the eyes of God or man, A young scholar is easily puft vp, scientia inflat, the fpring of all pride is lieing, ouerguilt with the tineture of cruth. Ambition like a wily serpent, at a small hole creepeth into the minde, the mother whereof is prefumption. We conceit we have the vertues that wee want, or we thinke we have them in a greater meafure, then indeed they are. Herof are bred prides two daughters, ilusions an oftentation of great vertue, by word, writ, gesture, or apparell, and and and when we speak too much good of our felues.

Native corruption is the most neere and conjunct cause of pride. It was the first sinne in Heaven: and the first sinne in paradice: and the first sinne that springeth vp into vs. The strongest mortalist cannot bee altogeather free of it. Socrates disdaining to receive the mag. nificke gifts of pride. Alcibiades said, Hac mittit ambitiose, thous nostra est ambitio: et sic omnibus sua innata est ambition. Hee sendeth these gifts ambitiously, and this our ambition to resule them. And so every one hath his owne inbred pride: as Christ said, from within even out of the heart, proceedeth pride. The very Sainess hardly are free of it, whereof doth spring the pride of good things, blotting the sace of innocencie, and staining them with secret hypocrisie.

Signes

# Signes and Symptomes.

Pride doth bud Exec. 7.10. and testisieth to the face. A high hart hath a proud looke. A great shape, and a large shadow, void of an honest minde: like Hercules portraiture drawne vpon the sandes. The proud doth paine himselfe to be precise, and playeth the hipocrite in all points. To his worst wine hee prouideth the sairest garland: hee is the ape of vertue and religion, hee counterfets the graue, the modest, and magnificke; and that onely in some externall and ridiculous gesture, voice, and oftentation. He is a soole to make wisemen sport.

He delights in his owne toies, like the fisherman, in Theocritus, who satisfied his hunger with dreames of gold, he is full of complacency and felfe-opinion, hee will have all that hee doth censurelesse, he is obstinate, & will not bee diffwaded, hee excufeth or extenuats his faults, and layeth ouer the waight of them on every other thing; he thinkes none is able to match him: like Zeuxes, when he had finished Atalantas picture, admiring his owne worke, wrot vnder it, Sooner may pain ters enny then imitate what I have done. Hee is like the Peacocke glorying in his owne feathers, and like a bubble of water puffed vp with the winde: or like an empty vessell, the more it is empry, it soundeth the more. He is mounted upon his owne conceipts, and thinkes with Antiochus he is able to faile on the earth, & goe on the feas: his attempts are aboue his power and effate.

His spirit is ever stirring and vaquiet: It is never staid nor content, it is ever aspiring to a higher altitude, Ambitio blanda concilia tricula dignitatum. A stattering bawd for dignities. Alexander auswered Darins his

Hof.7.10
Pfab.101.5
Pride hathmany
Symptomes
Mal.6.6123.13.

Complacency

Discontentments.
Ambrese sup. Luc.

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Valer, maz.l 1

Plus in Apopth

Ostentation 2 Pet 2.18 Iude.16 Iames 4.16

Anton. Ser de Sup.

Martiall Vaunting

Plinius

Plat in Cesar

Vanity Stob. Serm.22 Ambassadours (who intreated for pence, and offered his daughter in marriage) The heavens could not permitte two sunnes, and the earth could not permit two Alexanders. His heart was insatiable: when he heard Anaxarchus the Philosopher by the authority of Democritus the Philosopher his master, affirme: that there were innumerable worlds, sad, Heaveniserum qui ne uno qui dem adhuc sun potitus. Woe is ince miscrable man, that have not yet conquered but one world. He would not content himselfe to be the Monarch of all men, except he had been also esteemed as a God: and druine honors to be given to him,

His arregancy is onely the feature of his thoughts, vanishing with fading pleasures, and sedde by soolish objects: his words doe swell with vanishing she she weth his follie in boassing of his fortune, and rejoyceth in his fortune. His threatnings are more fearefull, then hurtfull, his great boass hath least courage: his many words betoken small wit. Superbus animus est virturis ventilator. A proud minde is a windy venter, yeavaunter of vertue. His heart is lifted up to bragge. Hee will laugh of purpose with Egnatius to shew his white teeth, and if hee could, hee would have his ostentation in his horse heeles with Poppeia, Neros concubine, who shod her horse with pure gold.

Pompey could abide no equall, nor Cafar a superior. Pompey the great, greatly bragged that he had ouercom, put to slight, slaine, and taken twenty hundred, fourefcore, and foure thousand: and caused this to be written in the temple of Minerua. Iulius Cafar professed arogantly that hee slew in battailes eleauen hundred, ninety and two thousand men. Malnit primus esse oppiduli quam secundus Roma.

He takes advantage of every trifle to be vaine, as Iulia, Augustus his daughter admonished by one to bee more modest, and frugall, like her father: answered, my father doth forget himself to be Casar, but I remember

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"aies that I am Cafars daughter, He speaketh proud" ly with the mouth, he imagineth lies, hee is despightfull, he layerh foares for the pright and humble, hee makes contention, his company is ill: Fop betterit is to bee of humble minde with the lowly, then to denide the spoile with the proud.

Pfa!.17.20. Pras 21.24. Mai 2-16 Pfal. 119.51,69 Pfal. 123.4 Pfal-140.6 Fre, 13.10 Pra.16.19

# Prognostickes.

Ride is most hardly cured, and specially when one is hardned in pride, as was Nebucadnezar. Youthis more subject to it, then the aged. It is hard to abase the proud with power, far lesse with counsell, For pride is futile malum, secretum virus, pestis occulta, doli artifex cordium, ex remediys morbos creans, et medicina languorem generans. Itis a foolish euill, a secret venom, a hidden pett, a deuiser of fraud, the mo her of hipocrifie, the parent of enuy, the moath of holi es, the blinder of hearts, of remedies bringing foorth diseases, and of

medicine bee-getting griefe.

Pride was one of the mother finnes of Sodome. The proud are forsaken of God, he groweth resolute in impiety. Ingurtha killed Hiempfall, and Adherball his bretheren, that he alone might bee King of Numidia, Abimelech killed his feuenty bretheren all at once, that hee might be King of Israell, At the first in the Church deuotion bred mealth, the daughter choaked the mother, and eat her thorough like a viper, and ingendered the monfter ambition, a curfed imp of a baftard mother, who in the end did deuour her grandmother Religion. Pride Is Omnium peccatorum initium, et finis, et caufa. The beeginning, the end, and the cause of of all enills. Anaritia et ambitio elementa malorum, auarice and ambition are the elements of euill. What warres hath that insatiable Ff luft

The care of pride. Daniell 5.20 1 Tim 3.6

COSTA NECESTRA

Bern, in Ser. quad.

Enfuing cuille.

Saluft

Indges 9.5

Aug in Epift. Timon Mifanthro Sot. fer de iniuf.

Amb-sup Luc 1.3 Bern decon 1.3

I John 2.15 Iudgements Ifa, 23.9

Ifai 18.1.3 Pro 19.13 Leuit. 26 19 2 Kings 19.18 Iob 206.7,8

lob 24 24

Pfal. 59 13

Obadi3.4 Revel. 18.7,8, lust of dominion kindled: Alexander in Asia, Cyrus in Ionia. The Lacedemonians did rise against the Asbenians, they against the Corinthians, The Carthaginians against the Romans. The Romanes against all Nations, & at last against their owne bowells.

When the proud mans thoughts are high, and his state low, hee liueth alwaies a pensiue and discontented life, he is like a shippe without a pilate, tossed uppe and downe with tempests and winds. His minde doth fret, arugo mentis appetentia dignitatum. The desire of dignity is a kankerednesse to the minde. O ambitio ambientum crux quomedo omnes torques? O pride, the crosse of the proud, how dost thou torment all? Hee torments himselse (as his owne greatest enemie) with desires, cares, and hopes which easily hee might amend, if hee would amend his pride.

Whosveuer loueth the pride of life, the loue of God is not in him. When pride is one her faddle, mischiefe & shame are on the crupper: Fortune canot be too long a friend to the proud: for God hath decreed to frain the pride of all glorie. When honour is spunne and wouen, the web of life and glory in a moment is rent. Woe to the crowne of pride, it shall bee trodden vnder foote: the pride of man shall bring him low. God will breake the pride of his power, he will put his hooke in his nofirels, and his bridle in his mouth. Though his excellency mount vp to the heavens, and his head reach vnto the cloudes, yet shall he perish for euer, like his dunge he shall flie away as a dreame; he is exalted for a little, but is gone and brought low, deftroyed, and cut off, as the toppe of an eare of corne : he shall bee taken in his pride. The more gold pride eateth, the more blood it drinketh, and the higher it climes by othermens heads. It breakethits owne necke the foarer. His pride shall deceive him: though he dwell in the clefts of the rocks. whose habitatio is high, & fay, who shal bring me down to the ground, though he exalt himselfe as the Egle and make

make his neft among the flarres, thence will God bring him downe, God refifts the proud.

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1 .Pet. 5.5 Iam. 4.6

### Curation and remedies.

Hen externall occasions are the chiefe causers of the heart to be proud, they would be either strunned, or else the minde would be diverted from them. Plato mounted upon his horse, & iudging himself alittle moued to pride: did presently light from his hors least he should be overtaken with (posterior) lostines in riding. When men are loath to severe the objects from from the minde, or the minde from the objects. God commeth in as that great Phistian, either to cure the curable, or to consound the incurable. That hee might cause man to turne away from his enterprise, and that hee might hide the pride of man. Hee takes away the pride of mans power, even the occasions whereby they becom proud.

The more thou knowst thy selfe, the lesse thou shalt esteeme of thy selfe: consider what thou wast, what thou art, and what thou shalt bee. Looke to thy selfe in thy natiuity, in thy life, in thy death. Sperma feetdum, seem sercorum, escaverminm, preda demonum. filthy sperme, a sacke of dunge, a baite of wormes, a pray for diuells. Consider what silthy excrements goe foorth by thy mouth, thy nose, and the rest of the passages of thy body and thou shalt see there is not a more silthy dunghill, then thy body is. Considera unde venis; es erubesee, visit es tingenise; quo vadis, es contremisee, Consider from whence thou commest, and bee afraid.

Ff :

vude

Occasions to bee ensued.

70b 33.17

Exec.14.21 1/ai.3.17 ad 16

Know thy felfe

Bernard

#### Unde superbit home cuim conceptio culpa Nafei pana, labor vita, neceffe mori.

Erufon

When King Phillip gloried fo much in his victories Archidemses the fonnot Egifelans wrot vnto him, that if he measured ( now after his victory ) his shadow, hee frould finde it no greater then before when hee was ouercome.

Learne therefore that thou maiest see thy felfe thoroughly, and thou shalt be ab le to gather many arguments of humility out of thine owne heart. Confidering commences thy humble and base body, thy burthensome sinne, thy intricate cares, foolish defires. implicate errors, imminent dangers, trembling feares, anxious straights, daylie doubts, piercing necessities, difficultie to good, and proclinity to ill. A cloud of euils; to ecclipfe thy greateft glory, and light.

All that thou haft is giuen, & is eyther little or inconftant.

Brag not of that which then halt, fith it may belowfed : that which thou half, it is eyther not thine owne, or else neere hand nothing. Socrates shewed the worlds mappe to Alcibiades ( proud of his possessions) and afkedif he could finde there his lands in Athens territory. who answered, they were not set downe there : how is itis then faid he, that thou art proud of that, which is in no part of the world. If riches increase, fet not thy hart thereon, neither let it bee exalted, In bonis fortuna fum. ma laus est non extulisse in potestate. In the goods of fortune, it is great praise not to be lifted up. Inthy flourifhing. age, the floure is withering while asthou art speaking.

Cicado oras.

Petrarch de virka, fort. Pindarad 8

Senes Thyefte.

Say not that thou art wife to for Nunquam fi effes diceres, if thou wert wife, theu wouldest neuer fay that thou are wife. If thou be in honourgemember thou art but embra fomnium.

> Ima permutat brenis bora fummie, Quem dies vidit veniens superbum Hung die svidit veniens iacentem.

Ashort honour will make highest things lowest. The man that the day saw rising up so proud: a day againe shall see him lying downe as low. Thou hast nothing of thy selfe: but all of him who hath as great power to take, as to give. The best and wisest is like a wild affe Colt, without wit, until it be taught it; If thou have received under chainge, why dost thou glory? all these things are common to the most unworthy, and are ebbing and slowing easily loosed. They are given not to be gloried in: to provoke thee to a better, not a worse life: by terrene things to acquire heavenly.

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Hold thy death and milery in perfect remembrance, for we are but simulachra quadam quot quot, vinimus aut vmbra lenis. Whill we are liuing we are but so many images or shaddowes. Nihil miserius terra nutrit homine. The earth noursheth not a more miserable thing then man Behold the graves of those that are dead: and see if thou canst see their ornaments, honours? ioy, banketting pleasures. Vhiilla omnia? vhiilli omnes? All is converted to rottennesse, nothing is lest but dust. But convert thy eyes from their bodies resolved into dust, vnto their soules lying in damnation. Goe forth, and looke vpon the carkases of the men that have transgressed against me: for their worme shall not die neither shall their fire be quenched, and they shall be an abborring unto all stells.

Post hominem vermis, post vermem fator, & horror: Sie in non hominem vertitur omnis homo.

Consider that God giveth grace to the humble and resists the proud, whereof both sacred & prophane history affordeth a world of examples. The building of Babylon toure, Gen 13.5. Sodom, Gen. 19.24. Ezsk. 16.49. Core Dathan and Abiron, Num. 16.31. Goliah. 1. Sam. 17.50. Danid 2. Sam. 24. 15. Senacherib. 2. King. 19.28. Haman Efter 7.10. Pharao Exod. 9.34. Nebuchadnezer. Daniel 4.

Ff 2

1. Cor 4.7. Pfal 75.5. Iob 11.12. I Io.12.17.

Remember on death.
Soche, in Aisce.
Flagellif. Homer

chryfoft.

Ifai 66,24.

God relifts the

2. Pet, 2,4. Bern. 19.20. Herod. Acts 12.21. But in speciall the Angels; pride is more tollerable in the rich, then in the poore. The euill Angels were proud in Calosan in Sterquilinio: illi elatierant, quia elati: quid de testes inssero, o tamen superbo: Deun non pepercil angelis: Nec tibi: similia sunt eins indieia. The euill Angels were proud in Heauen: but thou art proud in a dunghill, they were high minded, because they were high, what will become then of thee so miscrable, and yet proud. God spared not his Angels, neither will he spare thee, his judgements are alike.

Christs example. Resel.1.5. Phil.2.6,7,8.

August

Ich 6.19.

Mat.11.29.

Humilitie.

Set before thy eyes the humility of that Prince of the Kings of the earth. Who being equall with God, and very God, made himselfe of no reputation, and tooke on him the forme of a sernant, and n as made like unto men, and was found in shape as a man. He humbled himselfe and became obedient unto the death, even the death of the Crosse. Remediumelationis est contuitus Dominica crucis, The beholding of the Lords croffe, is a remedy against pride, be came not to be serued, but to serue, none can be more humble then he was, the Lord of Heauen, and greate? aboue all the Angels, was made the lowest amongst men. The Lord of all Kingdomes preferreda Crowne of thornes to all Crownes of gold from his inaccessible glorie, for thy fafety he descended to the earth, to the Croffe, to the grave, and to hell. The most plorious God, the most humble man, God is humble, shall a worme be proud! God is humble, shall dung be proud? The head is humble, shall the least toe be proud? This is Christs ownerecipe to make vs humble, saving: Learne of me that I am meeke, and lowly in heart, and ye shall find rest unto your soules.

That thou maist learne humility the true antidoragainst pride. Consider as it is better, so it is easier to be humble then proud. The way to pride is difficile: but to be humble it is more easie. The proud have need of many seathers to slicalost with, but the humble needeth none. The proud hath many adversaries and dangers,

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whilft as the humble are more fecure, as that King faid of his Crowne, O nobilem magis quam falicem Coronam. A Crowne most ple then happy Humble thy felfe, left God humbie the Acquiesce in God, submit thy self to his will he hath made thee, and bleffed thee. All that thou haft is his by due, and thou art his by debt. The best are most humble, the heapiest heads of corne bowe downe, when as the naughtieft frands vp right, It is the path way to glory. The reward of humility, and the feare of Godis riches, and glorie, and life. The pride of man shall bring him low: but the bumble in spirit shall entry glorie.

It is impossible both to seare and to bee proud at once. Set the feare of God before thy eies. The feare of the Lord is to hate enill, as pride and arrogancie and the euill way. He is that King of Heanen, who is able to abase those that walke in pride. He resists the proud. There is no finne that so directly offends God as pride : and his iudgements are most direct against it aboue all sinnes.

When thou feelest any thing stirre up thy heart to Remorfe for finne pride, incontinently convert thy euils and fins into remedies. Venenum veneno pelle, As the Chymists, make ex summo veneno summum allexiterium (Nimirum ex spumadrasonum uenanata Bezoardicum minerale.) Sotake thou thy greatest euils of body or soule, let them goe into thy heart with remorfe, mix the fenfe and forrow of them with thy pride. Let the Peacockes taile at the fight of his blacke feet be dejected. Let the white Iwan looke to her blacke legs, what guiltinesse and filthines is within? and how vile a Carion thy body is about all beafts. Thy best good is but too base, it it not pure, but mixed with many impurities, that one waspe is able to poison the whole conserue: thy finnes and vices are pure and absolute in euill, and aggreadged with many euill circumstances.

There is two forts of loftinesse; the one damnable diseasing the soule, and bringing it to death, the other commendable and holy, they cannot both be at once

Pro. 32 4. Pro.19,13.

Feare. Pro,8, 13.

Daniel 4.34.

Holy leftineffe:

in

Meckenelle of minde.

Deut.17.19.10

Phil. 2.3.

1.Pet.2.17. 1.Tim.5.3 in one heart. Let holy loftinesse banish the prophane. Let thy minde be lift up, in that thou hast many prerogatines in the new Jerusalem, in that thou art Gods sonne, and the worlds master, thy calling honourable in heauen, and thy life contented in the earth: thy mind is enlightened, and thy body willing to be dissoluted. Here under Gods sauour, and hereaster to abide in his presence. Let thy conscience be thy theater, thy feast and thy glorying.

Make thy selfe equall to them of the lower fort, and in meekenes of minde count better of others then of thy selfe. If thou maist not stoupe with thy calling, yet stoupe with thy mind, and let a King learne to seare God that his heart be not listed up, abone his brethren, and that he turne not from the commandement, to the right hand or to the left. It is a great vertue to a great man to be humble. Humility in honour, is the honor of honor. Nature hath made all men alike: None are inseriors by our merits, but by Gods ordination, we are obliged to all men in an honorable ducty.

CHAP.

# CHAP XXVII. The Passion of loy.

Pro. 14.13. Euenin laughing the heart is for. rowfull, and the end of that mirth is beauineffe.



He Grecians call ioy xapar, quasi ain plan because the heart in a sort runneth out, and by the enlarged paffages, the cordiall spirits are effunded , whereupon oft times doth follow fudden aftonishment

Iov is an affection of the heart, arifing vpon the opinion of some present or future good, without it there is no life, for it is the lives life. In all ioy the heart is enlarged Pfal89-16. as Paul faith, and exalted as David faith.

loy is either internall and hid , which doth not ap- loyinternall, expeare: or elfe externall which appeareth in the geffure, remall. countenance, laughter, or any otherwife. Icy againe is diffinguished according to the divertity of the object. If it be for any good of our felues it is called xape, If it bee for any good to our friends it is called wingeneradis. Three forts. And if it be for any cuill to our enemies, it is called 106 31:29. wizannaia.

loy in respect of the parties that reioice, and man- loy naturall, spiner of their reioleing, is either naturall or spirituall. Na- rituall, turall joy is common, and is either lawfull or vnlaw-

Etimon.

Description.

Pfal-4. 1.Cor.3.21 Luc 10, 20

1. Cer.13 6

Io y [ pirituall-P[al, 137.6, Luc. 15.23, Pfal, 122, 1, Pro. 21.15

August.in Ioan.

Bern, in Serm:

Idem.

Chryfost. Hilarius.

Pro 14.13: Scele 2.2.

Pro 14.13.

Epbe.5.4

full. Ioies vnlaughfull are either such, as arise vpon the pleasure of Gods abused gifts, or vpon the pleasure of sinne. Ioy arising vpon Gods gifts as meat and drinke, men or weomen, the subjection of spirits, the destruction of our enemies, pleasures, profit, honors. This fort of ioy, it is in the gift, not in the giver, it is onely to pleasure sensuality, or else it is immoderat. Ioy arising vpon sinne is covered with a bait.

Spirituall ioics are such as the spirit worketh onely in the segenerat, as rejoycing for Gods glory, and the Churches weale, for the conversion of sinners, for the meanes of saluation. And for the testimony of a good

conscience in well doing.

These two forts of toies, naturall and spirituall, are otherwise called by Divines, Gandinm vanitatis & gandium veritatis. The joy of vanity, and the joy of verity. Gaudium in creatura & gaudium in Creatore. A loy in the creature, and a joy in the Creator. Gaudium in re con. uertibili, & gandium in materia immutabili. A ioy in a mutuall thing, and a joy in a matter immutable. The spirituall ioyes are called Angelicall : Bandium palatij : the loy of the pallace. The naturall loies are called the ioves of prisoners, the bastard, worldly and bitter sweet ioies, that are madnesse. These are to worldlings that are without God, feeming ioies, esteemed to be great because they know no better. They cannot get Pene. lope, they will be suiters to her maidens. He that is difeased with these natural and bastard 10ies, he is a mirthmonger, one who studieth mirth, the end of his mirth is pleasure, the end of his pleasure ioy. It reflexeth backe againe vpon himselfe till he be wearied, and goeth not directly to God the finall and full end of all mirth. His mirth is first rotten and filthy aggress 2. pricking or tainting, Source 3. Foolish fether mirth, dayor, unjokente,

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The part immediatly affected, is the concupifcible affection of desire, whereby the heart is tickled with a delectation, and drawne to delight in some present immoderate or vnlawfull pleasure. God by nature hath given many pleasures to man, to stirre vp his affection vnto the actions of well doing. The functions of the mind and actions of the body, should not be directed to enioy pleasures, but pleasures are to be enioted to stirre vp the mind and the body, to the sunctions and actions of vertue and of grace, when iotes are sought directly, immoderately, or vnlawfully, to delite sensuality the affection seduces the heart, and the imagination seduceth the minde, and all the faculties almost are snared.

Concup scible affection.

# Caufes.

There is no ioy, but in the fruition of that thing which is enioied. Ioy is the expletion of loue and defire, of that thing that is effected to be good, wherein there is three things required, 1. A delighting good. 2. A conjunction with it. 3. A knowledge and a feeling of that conjunction. Albeit fometime the simple freedome of euill maketh some gladnesse.

Hac olimmeminisse innabit.

But yet it doth it, not without a relation as our minds conceiveth (after trouble) of present ease. The yulgar

objects that moue joy, are such as concerne the lust of

Fruition of defired objects I.Io. 2.

Euripid. Pro.27.7. Theocrit in Megra Nazianz.orat.5 de Theolog.

Prosperity.

10b 21.12.

Luc.13:19. If ii 3.16. Pro.10.23. Pro.2-14.

Calamity of enc-

the eyes, the lust of the flesh, and the pride of life. And amongst these things mutation and variety cause gladnesse: Rerum omniam incunda est commutatio. The chang of all things is delightfull, Latitiaip fatandem faßiditur. We cannot flay but one day in one estate. Animis corporibusque perpetuo diffluimus. Natura semper est in fluxu. It delights to wander from vanity to vanity, as Ena did amongst the trees, what it hath it lotheth, what sweetnesse it finds, it desires to change, that it may find more, and passe from pleasure to pleasure, seeking some whole pleasure like one that reads a line, he goeth to another line, and so forth, that he may know the whole that is written. To looke long vpon one pleasant colour, dazelleth the eyes, fo the long fruition of one loy wearieth the minde, vntill it finde a new one, New obiects chaunge of times and rarities, rauishe the heart. Quicquid nimium est iniucundum est. Too much is too loathed.

Prosperity is one of the greatest rausshers of the heart with ioy, yet if it be sudden it astonisheth, If it be lingering and hardly attained, or retained the consequent care crossets the delight. Alwaies wealth affordeth much venting of wantonnesse. As Dines said to his soule thou hast much goods laid up for many yeeres, line at ease, eat drinke and take thy pastime. Herein there is no sinfull ioy spared, it is a pastime to a foole to doe wickedly, who reioicing in doing cuill. If any good thing likewise befall to them, whom we tenderly loue, we likewise rejoice in their behalfe.

Calamity befalling to our enemies, or whom we hate, breedethioy to the heart. Not because that any euill can simplie, or of its owne nature make ioy, but by a consequent; because of our owne selfeloue, deliting in that that benefits our selues, by the ouer-throw of our enemies. This is a most abrect and vile kind of ioy, and is onely proper to weake and base spirits, as Phocion discharged the Athenians to doe sa-crifice

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crifice at the glad newes of their dead enemy Philip.

9 nod abietti effet animi malis exultare alsenis. At the death of the Emperour Domitian the senate of Rome did soreioice that with great out crying they did feare the dead.

Aplethoricke and iouiall complexion (iolapia) goodneffe of blood, and equability of all the humors, with a
weaker wit and stronger body, making insolent fensuality to have predominion, the body affecting the minde,
causeth too much carnall ioy. If outward baits, and inward vnbridled affections doe concurre, without the
restraint of reason or grace, the mirth of the mind is the
more mad. For foolishnesse is to him that it destitute of
anderstanding.

understanding. Laughter proceeds from Sudden delectation. It is the motion of the mouth and breft, caused by the midriffe. The thing that moueth this mirth, must be recent; stirring vp lome admiration and coarding the heart by fome sudden suspence, presently the heart is enlarged againe by the delight, where through by a certaine colluctation betwixt the coarcting and delating of the heart , the mufcles of the breft and cheekes are moued with a certaine vibration. Sometimes laughter will arife without any delectation. As when one is wounded in some parts adjacent to the heart, and touching the midriffe with their palpitation, he will die laughing, affected laughter is not naturall, it is onely in the mouth, and not in the heart. The Sardonick laughter is either taken for that which is fained, or else for that which is deadly, as when the aged of Sardon, past threescore and ten yeeres, were facrificed to Saturne died laughing, scorning death, and expecting a better life: Or it is so called from the herb. Sardoa or Sardinia, whereof if any doe eat, they die as it were laughing. Sanguineans doe foonest laugh : but melancholians are flower to it, and flower from it.

Suctor

A jouish comple-

Pro.15.21

Laughter is mo ued by mith ludden'y and somewhat admirable.

By a wound : Arift.de partib. Animal L3 c.10

Sardonick laugh-

Kenodot, in collez Ram: ad Eschilu. Pausau.

Inclination to

# Signes and Symptomes.

The heart is dilated, the blood is diffulded through the body, the face and mouth is ruddy. Ioy is his chiefe scope. He makes all other more serious adoes a parenthesis to his ioy, and yet he reioiceth in a thing of naught, and reioiceth when he hath no cause to reioice as other people; when God calleth to weeping and mourning, behold ioy and gladnesse, eating and drinkidg, for to morrow he thinks he shall die, whilst the godly weepe, he reioiceth.

He thinks all things come alike to all, and that there is on condition to all that it is better to be a living dog then a dead lion, he eats his bread with ioy, and drinks his wine with a cheareful heart. He delights in his white garment, anointing, oyle, and in a louing wife, and in the midfl of his carnall mirth, he thinks himfelfeacceptable to God, he counts it pleasure daily to live deliciously. The heart of a foole is in the house of mirth, he reioiceth in boassings, and in all such reioicing as is ill, he praiseth ioy, and thinks there is no goodnesse vider the sunne, saue to eat and drinke, and to reioice.

Prognosticks.

This difease is a kinde of madnesse and sury. The more difficile to be cured, because of the patients transported wit and will. The reioicing of the wicked is short, and the ioy of hypocrits is but a moment, for the laughter of a soole soone vanisheth, like the noise

Amos 6.3 Hofea 9 t Ifai 22.13. I Cor 15.32 Eccle.11.9

2. Pet, 2.13 Beele 7.6 la 4.16

Eccle. 8,15

Cafe of ioy: Eccle 2.2 Ich.21,14.15. Iob 20.5 of thornes under the pot, the end of all mirth is heauineffe, God shall croffe the comforts of the wicked, Die num est vt in se semper bomo marorem inueniat, qui derelitto creatore in fe gandium quarebat. That man is most worthy to find euer in himfelfe forrow, who forfaking the creator, fought joy in himselfe. The judgement of God fhall diffipat all his joy : his comforts cannot but chaunge. Gaudium inre connertibili mutari necesse est, re mutata.

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The Godly are like the Ant, they are first wearie, then merry; but the vngodly are like the grashopper, first they sing and then they forrow. Carnall joy confumes the man as the flame wasteth the candle, he is a fish for the baited hooke, and a bird for the foulers net, the good creatures of God given for his moderat comforts, becomme the meanes of his future condemnation, and oft times for his present confusion Haman reioiced in his preferment at the Queenes banket. The im. mediat preludies of his shamefull fall, Absolon reioiced in his haire, that thereafter became his halter, the Philiflims reiciced at blind Sampson, the visible cause of their ruine.

Very oft fudden death hath befallen to fuddenioy, and that because of the cordial blood, and vital spirits, are fo fuddenly diffunded to the exterior parts, that life goeth out therewith and returneth not. Valering makes mention of a Roman Matron, who got newes (but falle) from battell of the death ofher louing fon. Shee mourned both long and most heavily, in the end her fonne returned vnexpected, at whose sudden fight thee fuddenly expired A thing most maruelous, that ioy should kill where forrow did spare. Diagoras Rhodis had his three valient sonnes victors in one Olympiad: who putting all their three Crownes vpon their fathers head: through too much joy he prefently died | Calin LI 6.18 in their armes Zeuxzie the painter, beholding theiriue picture of an old wife, which he'fo cunningly did paint,

Eccle. 7.8 Pro.14.13 Gregor, in Moral,

Ifai 3,16: Berr, de fal, pra vita.

Death.

Valerius 1-9 cal 2

Gellim Cic, 1 Tufc.

Diodorus valer;

Sell.3 6.19.

burst forth so in laughter, that presently he died, Chrysippus Philemon at the sight of an Assecting sigs, he did so laugh that he died. Sophocles that worthy Poet after his victory in his last tragedy at the whole peoples congratulation, through exceeding toy presently died. Philippides the Athenian an aged comicke, ouercomming therest in his poesie, and crowned for his bigane paines died for his present pleasure.

## Curation and remedies.

Spirituallioy.

Which is of God

There is nothing so fit to banish sinsulli oy: and to temper all immoderat, naturall, and sensualli oyes, as is that Spiritualli oy, which is of God, Ro. 15. 13. 2. Cor. 1.3. If as 9. 2. Wrought in the heart by the spirit. Ro. 14. 17. 1. The f. 5. 6. 6. 16. 10. 15. 26. Proper to them that seeke the Lord. Pfal. 105. 3. And are veright in heart. Pfal. 32. 11. who reioice in trembling, Pfal. 2. 11 and whose ioy is surthered by a ministerial helpe, 2. Cor. 1. 24. It is soined with peace in beleeuing. Ro 15. 13. The Kingdome of God stands not in meat or drinke, but in right cousnesses, and in this ioy of the holy Ghost. Ro. 14. 17. In those that reioice in seruing God. Coloss.

In things godly.

La Chrift.

In Caluation.

In elcetion

This spiriturll joy must bee in these things that pertaine to God. Ro. 1 5.17. As in Gods holy name. Psal. 105.3. Isai 61.10. Phil. 4.4. In his mercy, Psal. 32.10 11. & 31.7. & 89.16. Through Christ for the receiving of the attonement. Ro. 5.11. and in nothing so much as in the Crosse of Christ, whereby the world is crucified to vs, and we to the world. Gala. 6.14. In Gods saluation, Isai 61.10 even in Christ, for the saluation of our soules with joy vnspeakeable and glorious. 1. Par. 1, 8.

Because our names are written in the booke of life.

Lu

Luc 10.20. and for our inflification. Ro.5. 1. our fanctification in offering willingly to God with a perfect heart alwaies to doe well, for it is a joy to the infl to doe indgement, and to rejoice in the testimony of a good conscience. 2. Cor. 1.12. For our resurrection: Pfal. 16.8. 9.10. Vnder the hope of the glory of God, Ro.5.2. & 12. 12. because of that great reward in heaven. Math. 5.11.

In tribulations and affilictions. Acts 20.24. Coloff. 1.
24. Heb. 10.34. 2. Cor.7.4. & 8.2. For that they bring forthpatience, and patience bringeth forth experience and experience begets hope and boldnesse, because the loue of God is shed abroad into our hearts. Ro.5.3.4.5. bThat being participant of Christs sufferings, when his glory shall appeare, we may be glad and resoice, for crosses are but tentations, whereby faith is tried, and patience brought forth, that we may learne to be perfect and entire, la.1.2.3.4.2. Cor.8, 2. And God counts vs worthy to suffer for righteousnesse, and for Christs name, whereupon if the spoliation of our goods doe follow, we must rest in hope, because we have a better substance in heaven. Cour forrow shall be turned to ioy, we shall sow in teares and reape in ioy.

In the law and word of God, Pfal, 119.77, lere, 15.16 As the bridegroomes voice. Io.3.29. And as if it were he foud great spoile, because Gods promise comfors in trouble. Pfa. 119.50. And as an heritage for euer, v. 111. as in all riches v 14 for the marriage of the lambe Renel. 19.7. And for that we may draw matter out of the

wels of faluation. Ifai 12,3.

id

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In Terufalem which we should preferre to great joy, Pfal. 137.6. And loue the sonnes and dust thereof, better then the pallaces of Babel. Pfal. 102.14. euer wishing peace within her wals, and prosperity within her Palaces. Pfal. 122.7. If ai 66.10. That her sonnes may be as growing plants, and her daughters as corner stones, grauen like a palace. Pfal. 144.12. And specially we should be glad when they say, we will goe to the house G

Inflification.

A good colcience

Resurrection.
Glorification.

In afflictions.

1. Pet. 4.3

\* Ads 5.4. b Heb. 10.34 \* Ia.16.20

In the word.

In the Church

In the Godly.

of God.Pfal. 122.1.

In the godly Philem. 7. before God. The ff. 2. 9.20 & 3 9. and in there presence, 2. Tim. 1.4. To see them agree Phil. 2.2. & 4.1. Asts 3.3. And when all the land binds' themselves to seeke God by an oath. 2: Chro. 15.15, for the faithfuls delivery. Pfal. 35.27. Phil. 1.26. we should rejoice with them that rejoice, Ro. 12.15.2. Cor. 2, 3 & 7, 13. At a sinners conversion, and when others doe beleeve. 3. Ioh. 8.4.

In all Gods gifts Dent. 26.11. And all the workes of his hands. Pfal. 92.4. As so many tokens of his fauour, and in special in his particular deliveries. Ifat. 9.2.

The ioy of faith must bee internall. Phillip. 1.25. Rom. 15.13, Ioh. 15.11. et 17.13. And eternall Heb. 12.1. Mat. 25.21,

This spiritual ioy makes all other carnall and naturall ioyes, to be esteemed nothing Gal. 6.14. Phil. 3, 8. 1 Cor. 7.30. The more one tasteth of this heavenly ioy, the more he detests all other ioyes.

Consider all the euills that come vpon sensuall ioy, as at more length is set downe into the Prognostickes. And seeing that of necessity wee must be refreshed by som naturall ioyes, that they may be both the more moderat, and sanctified. Let the conscience within, & the life without be correspondent in good: for a good life makes all earthly ioyes good.

When they are either attempting or enjoying the earthly delights, that thou mails be the somer snibbed: and better itempered, remember death: and that all this pilgrmage is but vanity. Thinke vpon the last indgement. Let thy minde be diverted to some other sorrowfull subjects. As thy sinne, thy forrowes, thy imminent and vascene ensuing indgements, thy blind-nesse, madnesse, hipportise, hardnesse, and enill conscience. Frequent the gravest company, and the sellowship of those that are sorrowfull. The minde of the wife is in the plac of mourning. And it is better to go to the house

In Gods gifts

fe must bee both internal and external, Vie of this reme

Confider the

die

enfuing euills

Eccle.3.12

Death

Eccle.11.8 Eccle.12 I

Eccle . 7 . 6 . 4 . 5

of mourning then of feasting, because this is the end of all men. And the lining hall lay it to his hart. Anger is better then laughter: for by a fad looke the heart is made better.

If any exceeding glad newes befall to any; that are most forrowfull : they would not bee reported suddenly, but by degrees and proces of time: that the hilarite of the minde, may bee flirred up foftly, and by little and little: least vpon a sudden the heart bee too farreenlarged, and the vitall spirits, which are like imprisoued birds in a cage, in a moment flie awaie : and returne no more then the doue returne to the arke.

Beware of fudde loy

Gen. 8 IL

CHAP. XXVIII.

The passion of Gluttony.

Philli. p3. 19 Whole God is their belly.

Ans appetite is threefold, I Natural, como with plants, wherby it infefibly draweth its own proper nurishment. 2. Annimal and common, with brute beafts, seated in the braine, and having its owne feminaries in other parts diffunded: wheras by fo many fires it is flireed vp to defire fenfibly that which it needeth. 2. Rational & proper to man, defiring those things that Rationall are agreeable to reason, and is called properly Voluntas, as the other may bee called Concupifconse, or vo-Lupt 45.

The luft of mease, is either more natural and com-Gg 3 mon Appetitethree Naturall Animall

Luft common.
Arift.cthic.l.3 c.

Proper.

Ibid.

Description of gluttony, Serm, Saci. 7, 1. Pet. 4-3. Iude 5 12. Luc. 16.19 Gragor, 1. 30. Mer. Phil. 3, 19 Lucan, 4.

mon (purising) In this common cupidity few doe faile: except wir, in this in one thing, to wit, in too much: and are called proper wentre furentes. Or the lust of meate is more proper and ascitious, and more strangely acquired. As properties Louers of such and such things, whereof they are studious, and doe delight in things not necessary: or more then others, or not as they should, or not to theright end. Herein there is an excesse, not so much in the quantity of the meate, as an excesse of the quality, or rather peruerstry of the vaine appetite.

Gluttony Est vorax edacitas natura sinibus non contenta. It is an inordinate desire of meate going beyond the simits of nature, whether it be in too great a quantity, Epula sine sine petita. Or tovain a variety, under the which are understood was commessations. To eate without seare or measure: to eate more for delectation, then for necessity. Voluptus plerunque sub necessitate sepalliat. Voluptuous nesses and colours it selse of times under necessity, in those whose God is their belly.

O prodigarerum luxuries

### Part affectied.

Naturall defire

The part affected, is that common affection of natural concupicence & desire, which is most bet vpo that, which agreeth with that point of sensuality, that concernes meate. If it be ordinate and within measure, both of quantity and variety, it is naturall and necessary, but if it exceede: it is a passion that affecteth the soule. The seminary & slame of it is sounded in the stomacke: it draweth with it both the heart and the minde, as if it weare a thing very reasonable and worthyly choised. They (being so corrupted) doe ye eld themselves a slaue.

flaues to the feufes. The reasonable appetite is captiued bathe Animall, They that are thus discased are as altya ( gustan. Vnreasonable naturall beasts, whose harts are a feward to their lufts.

## Caufes.

C Atan tempted the first Adam by the belly: hee at-Drempted to doe the like to the second Adam. Hee ceaferh not to fnare euery one by their foode, Hee ma. sTim, 4.4 keth men thinke that to be volawfull meate, that God calleth lawfull : and that to be lawfull, that God calleth vniawfull, as meats facrificed to Idols. He caufeth form efteeme that measure to bee volawfull, that is lawfull. and that measure to be lawful, that is vnlawfull : as doe belly Gods. He polluteth what God hath purified He puts darkeneffe for light, and light for darkeneffe. Hee speakes good of euill, and euill of good.

Pride, abundance, and too much tranquillity and idenesse, made Sodome furfeit : first with fullnesse of bread, and then with fouleneffe of venery. If euill education concur heerewithall, it is the worfe. Vin altera

natura, vie and custome are another nature.

If the methanicke spirits of the stomack beetooabundant, they helpe to make vp this passion. All our fpirits,naturall,vitall,and animall, whether they be fixed or wandering, running at randome, they eate vp and consume our firmamentall heat. This againe wasteth our primogeniall humidity. And this feedeth vpon the whole body, vpon whole exinanition and emptines, proceedethis naturall hunger and defire of meate: The lampe of life wasteth the best fap and finest oile of our bodie. As the burning flame wastern the candle, which if it be not supplied, doth soone come to an end. By

Mat.4.7

1 Cor. 8. 10 Rev. 3,20 1 Sam.14 22 Ad1 10.15 1/415.20

Prosperity

Exec. 16.40 20

Naturall hungers

Animall hunger,

this naturall and infensible hunger, the vaines sucke the stomacke till it bee empty, of emptineffe there is fenfe, of sense there is desire of repletion: vpon the which doth arise the animall and sensible hunger. To make this hunger the more fensible ( nature spurring men to nurish and conserve themselves) there is furnished to the stomacke, a naturall, sharpe, and vitriolate humor (called by fome melancholious) which pricketh, pincheth, and as it were nippeth the mouth of the ventricle: whereupon arifeth the more fense of hungry appetite. If thefe two kindes of hunger togeather with this humor abound, or bee too farre peruerted in exceffe. The imagination therewithall is ftrong the witte weake, and the heart disabled of reason and grace, the whole foule is affected with this brutish paffion. As for that deprayed function of the ventrickle of too much exfuction, by reason of some peruerse humor, whereby these diseases doe follow, called Canina appetentia, Bulimos or malitia, they are to be excused, because they are vnuoluntary, and the foule is not flauishly affected therby, and are to be cured phisically.

The night of ignorance and darkenesse: and sleepe of security. togeather with a false opinion of pleasure, Counting it pleasure daily to line deliciously causeth this passion. As the southeast of Eli would have the fat without reason, so without all reason they sed themselves with the fat. This is a worke of the slesh and native corruption, in those that are after the slesh, and savour the

things of the flesh.

Ignorance Security Rom.13-1112,13 2 Pet 2.13

Gal 5.19.23 Rom. 8.5

## Signes and Symptomes.

The glutton hee eateth too much, too hastelie (Tm bureinatur, or rather Tubuccinatur) or votimously. Hee preserveth pleasant meats to wholsome and necessaries. Hee eates too greedily, or to oft, or aboue his ranke, or not contentedly: for pleasure, not for necessitie. He delights in needelesse varieties, ingeniosa gula, hee spareth no sorbidden meates. He is ignorant of the measure of his stomack: he is morre troubled to keepe meate then to get it: hee is like the Sauromata, who ingurgitat themselues three whole daies together, and obey their wives, as masters in all things.

Hee hath a profound wit, and a bent inclination in Archestratus Gastrologie, or belly art: to be a great scholler and follower of him, as Epicurus was. Hee would be wel content to be like Suitrigalus (Lituania Dux) who when ever he went abroad, wanted never his booke of Cookery: he sat fix howres at his supper, his dishes were no sewer then one hundred and thirty, what will not hee give to a deviser of some daintie? Xerxes nova voluptatis repertori pramium constituis.

Viuite lucrones, comedones viuite ventres,

Hee is like the Sibarites, men most given to their belly. He is a gastrolog, the center of his speech is somthing to sauce and season his appetite: He delights to eate either forbidden meates, as Ena, the Corinthians, sexabellites, theenes or Isle bellies doe: or else in a forbidden measure, which a beast will not doe: or else in a forbidden manner as an Athiest doth: either grudgingly, as a male contented: or impiously, with contempt of God, not praising the giver: his body is but a standard for meate and drinke, to runne thorow, and

Plantus

Petron Seneca

Stob. fer .42.ex Nie de mor gent. bift

Abeneu.l. 2 c. 2 Chrysppus Eneus filu.l:2 com in Ponormit.

Cic.Tuf.4.1.5 ]

Lucil,

Senec.Cate

Philiz Hier, m ser. quod, runne thorow, and ferues for no other vie, but to bee a denourer recorder, and reporter of the best meat,

His beily is an unthankefull beaft, which hath no cares: hee fatteth his body, and leaueth his foule. Senfullity leadeth him, and he leadeth reason. Esaw sould his birthright for a messe of pottage. His belly is his God: he mindes earthly things: hee is prodigall of chastity. Semper saturation that a est lascinia: vicinita sunt venter et genitalia: pro membrorum, ordine ordo vitiorum,

## Prognosticks.

Cafe dangerous.

Pre.30.9 Hof.13.6 Plal.69,12

Plut.

Seneca

Democ. wax-f.27

Pro.25,28 Scheca Epif. The curation is difficile, they are willingly diseased. It is hard to perswade the belly, it hath no carese too much delicat fare, specially to youth, is like fire & flax to pouder: in whom there needes no tillage for weedes, they will grow too well in fallow. If this intemperancy nip once the blossome, what hope is there of a good haruest. Hee that is full, and hath enough to make him fuller, will easilie deny God, and bee exalted against him: his table shall bee a snare to him, a snare to his body, and a snare to his foule. This disease, it is the port of other vices.

The glutton corrupteth both body and soule: et suo se ingulat gladio: hee soweth in himselse the seedes of many sicknesses: much meate much maladie. Multos morbos fercula multa ferunt: Sicknesse is the just chastisement of intemperat diet. Gulosi sunt valitudinis sua proditores. Gluttons are the betrayers of their own helths. Diverse cibaria inquinant, non alunt. Too much diver-

firy of meates doth defileand not nurish.

Hee that refraineth not his appetite, is like a Citty broken downe without walles. Copia ciborum sublimitas animi impeditur. The excellency of the soule is stop-

ped

ped by the abundance of meate. His delight is short, his punishment eternall, his pleasure is but little, his punishment is infinite.

#### Curation and remedies.

Ature doth teach moderation, which hath given to man a little mouth, and a narrow throate, that it is a fhame to him that neither earth nor fea nor heauen ca suffice it, And although the belly heareth no precepts : As an ynthankefull beaft it craueth and feeketh : Non est tamen molestus creditor: parno contentus ests das illi quod debes, non quod potes. It is not a cumberfome creditor: It will be content with little, if thou giueft it what thou shoulds, and not what thou maift. Suffice nature, but surfeit it not. As Socrates said to his friends at his moderate Supper: If yee bevertuous? it will fuffice : if not, yee are vnworthy of it. Thou shouldell care fo much vt reficiantur vires, non opprimantur. that thy frength may be refreshed, not oppressed. Este opportet vt viuas: non vinere vt edas, thou must cate to to live : not live to eate. Corpori tantum indulgeas quantum bone valetudini fatiseft: lacisfic thy body to farre as as may fuffice for hea the

Abstruance is a worthy vertue: of it was made the the first law in paradice. It is Cibus virtuis et orationis. It is the foode of vertue and prayer: but there are many sorts of abstructe: First, Spirituall from sone, secondly, medicinall in diet, thirdly, civill by the Kings diet: fourthly, belliewise, that much more may be eaten thereafter: fittily, abstruence of necessity in pore ones a fixthly sortional and fility abstruence in the couetous: 7

Hipocri-

Follow nature

Seneca

Cie.l.de Sence.

Cie.l.4. Rbes.

Christian abstirnence & moriues thereto. Sundry fortsofabstinance 1fai 58.8.

Hieron in Epift. ad Paulium.

Bern.

Hunger better then glustony. Pro.27.7

Plutarch apopth.

Cic.Tuf. Queft 1.5

Hypocriticall in fained pastors 8. Christian proper to the regenerat who make conscience of their food, and are moued to this moderation, because they eat Christ, Qui illo pane vescitur, non quarit magnopere quam de pretiosis cibis sterens conficiat. He that eats that bread, he is not not curious of how precious meat he makes dung : yet as eating would be moderat, so would abstinence be. Carnem oportet restringere non extinguere: reprimere, non opprimere: ut fernist, non ut feniat: ut ancilletur, non ut dominetur. It is needfull to restraine thy flesh, not to extinguishit : to represse it, not to oppresse it : that it may ferue and not be fierce, that it may be humbled, and not commanded : Let the flesh be subject vnto the foule, and the foule to God : Let God command thy reason : Let reason command thy soule : let thy soule command thy body. Make thy foule like a King, and thy Body like an affe : Dailli pabulum ne deficiat: onus ne lasciniat. Giue it food that it faint not, and a burden that it become not infolent: Vie not thy meat tanguim opere : sed tanquam operis accessorio : As a peremptory worke, but as accessory to thy worke.

Hunger is a fine pickle, Optimum condimentam fames. The person that is full despiseth a honie combe: but vn-to the hungry soule every bitter thing is sweet. Socrates did scorne the gluttony of the Athenians with the like saving:

Ieiunus stomachus raro vulgaria temnit.

The best cookes to make the finest appetizing sauces, are these two regall recepies of King Alexander warrowing antelucanum iter with the prapareum prandium: walking before day, and a sparing dinner: the first as a preparation to his dinner, the second a preparation to his supper: When Ptolomie almost samished in his journey, a morsell of bread was given to him, and he thought nothing more pleasant. The temperare man hath a great advantage of the glutton, for through surfetting he is made to loath most fine meat, but the other make s the worst

worst meat good and pleasant enough: and besids this his temperancy and strict diet digesteth many humors, cureth many diseases, and prolongeth life. Gorgias 108. yeere old, asked how he came to that age, answered, he never eat nor dranke for pleasure, but for necessity.

ui.

Omne nocet nimium, mediocriter omne gerendum.

Hypocrates counsell for preservation of health, swas

Litia outa, voni, opidiia, outa putpa. Meat, drinke, sleepe,
and venus, let all be moderate. Non satiaricibo,
non refugere laborem seminis substantiam conservare hac
tria saluberima sunt. Cyrus said concerning his health, I
neuer sit downe to table except I have an appetite, I neuer fill my selfe too sull, what I have received, I digest
it long and well, hinc est quod semper valeo. Galen lived
120, yeeres in health, because he did never rise sull from
the table.

Set before thy eyes the manifold examples of great fobriety and abstinence. As of the Persians, the Arabians the Grecians, the ancient d Romans, Zeno Cetticem was so temperat that he was called Abstinence it selfe, of whom did rife the Proueibe Zenone temperant ior. Men before the flood the space of 2242, yeeres lived very temperatly voon the fruits of the ground without any vie of wine, of Jesh, which afterward were brought in. The Egyptian Kings fed onely vpon simple meat. there was brought to their table onely but a heifer or a goofe, together with a certaine measure of wine vinebant diatetice. The Platonick pythagorisk and diogenick Suppers were frugall and learned , their provision was moderat and casie, they filled not so much their bellie, as their minde, they did not take fo much pleasure in the meat, as in the Philosophicke discourses : the next morne they found neither headache nor cruditie of flomacke, to diuert the mind the more from the meat, many great men had (any acm) reading at their tables: As did Pomponius Atticusin Rome, and Carolus Magnus the Emperour, This fashion thereafter came into mona-

Stob. Serm 99 de

Ibid.

Plutarch in precept, de fauit.

Xenopion.

Examples of fo-

\* Xenoph.

b louiss.

d Plinius 1,19 c.4.

Muson de alim, Suidas lacet l.2,

Diodor.l.1.c.6,

1.Efdras 3.5.

Math.4.

Math 270 Betn.

Learne to detest this vice, & how.

Franc.Petrach, de gala, dial, 10%...

Senecto. Rheter Senect.

Instruction in the grace of God.
Tit.2.11.12
Ro.13.14.
Galla. 5.24.

Hcb.13: 10.6.33. steries Academis, Kings did also vse at their tables, enig maticke questions, and rid ales, as Darius did in his greatest teast. Christ the Prince of all the Kings of the earth, who with one word did multiply the bread and the fishes, yet he was himselfe the mirror of moderation, and permitted his disciples in his owne presence to pull the eares of corne, rub them with their hands, and eat them like beasts. He fasted forty daies, and after so great hanorage and effluction of blood, with so g eat paine in his greatest thirst, he had propined to him the bitterest drinke. Non est cibius adea aridus qui non efficiatur sapiens: si illius aceti, quod propinatum est, condimento sucrit temperatus. There is no bread so naughty, which will not become well tasted, if it be tempered with a little of that vinegar, that was given to Christ.

This more then beaftly euill, is no wife so well expressed then by a generous indignation, conceived against the sinne, and that to be one at leasure, as Cicero thought, or sudden as Aristosle thought. Multum confert cogitatio exitus. The issue and end of this vice would be considered: what is eaten for the most part is silthilic lost. Our bellies are the burials and graves of all other living creatures. Mortibus viuinus, was sylva pluribus elephantibus sussein via pascitus terra & mari. One forrest will sufficient many Elephants, but both seaand

land are not able to feed on man.

Be instructed in the grace of God, which will teach thee to live godly, righteously, and temperatly. Put on the Lord lesus, and thou shalt have no care to fulfill the lust of the flesh, Crucifie thy flesh in Christs Crosse, Establish thy heart by grace, and thou shalt care the lesse to stuffe thy belly with meat, crave and delight thy selfe in that bread of life, that came downe from Heaven, and give th life to the world: consider how vnworthy a thing it is with the one and the selfe same mouth and stomack to eat Christ sacramentally as a Christian, and common meat intemperatly as a glutton, by one dore to bring in

both life and death, and to take the organe of grace and make it the instrument of sinne : Thy conscience may fay to thy mouth, Destroy not him with thy meat for whom Christ died. And destroy not the worke of God, for meats fake. Let thy mouth and thy belly answere againe, It is good neither to eat flesh, nor to drinke wine, nor any thing whereby my brother stumbleth, on is offended or made weake. For the Kingdome of God is not meat nor drinke, but righteousnesse and peace and ioy in the holy Ghoft:

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Take heed of furfetting, 2 least that day come on you ynawares, feare God, bfor better is a little with the feare of God, then great treasure and trouble therewith, vie the praier of Agur, e feed me with food connenient for me: and my life, my estare, my health, and my strength, and not convenient for my excelle dCrave that thy table be not a snare to thee: e That thou maist be satisfied with Gods fauour and filled with his bleffing : f Efteeme the words of his mouth more then thy appointed foode. ERcceive thy meat with thankfgiving, h and to Gods glory, i So thou shalt cat with contentation of minde. kAnd all that thou eatst shal be cleane to thee, and thou shalt not vie thy meat as an Occasion to the flesh.

Ro.14.15,20, 21,

Holy confiderations. \* LHC.21.34 b Pro.15.16 c Pre 30.8 P (41.69-23 c Deut .33 .13 Plak4 100 2 .12 8 1.Tin.4.4 1.Cor.10.31 Inel 2.26 Pro.13.25: k Tit.1-15: 1 Galla:5.13

#### CHAP XXIX.

# The Passion of Drunkennesse.

Ephe. 5.18. Be not drunken with wine wherein is excesse.

Vicof drinke,

Tit.1.15, 1:Tim.4
4.5.
1.Tim.5 23. Pro.
31.6.Pfal,104.15
Aug.ad Sacr. virg
10.2.7, Nehrm.8.

Drunkennesse what it is,

Pro.23.29
Isai 5.11.
Ephe.5.18.
Luc.22.34.

Specials.

Basil de ebriet. August de temperant. Serm. 231.



Trong drinke (Quilibet poins inebrians) is the good creature of God, pure to the pure which ferueth 1. Naturally for the bodies nourishing and strength, and to be vsed with sobject, 2. Phisceally for the

corroboration of the body and refreshing of the mind Vinum moderate potatum est medicamentum: plus infto sumptum, venenum, 3. Civilie for maintenance of amity, and shew of honest gladnesse, without prejudice of pietie.

Drunkennesse is not onely when wine hath banished wit, which may soone ouertake a weake braine, but also when one doth sit long at drinke, albeit their braine were neuer so strong to beare it: who is called approximate that tarrieth long at wine, and that goeth and seeketh mixt wine. And arm or drinkings, are as well condemned as staggering ebrictie. Suchlike drunkennesse is called and spagering ebricties. Suchlike drunkennesse is called and spagering ebricties.

Some delight to be drunke there alone, some prouoketh others to doe the same: Some drinke by measure whi nullaest mensura. Wherein there is no measure, or ad mensuram sine mensura bibere. To drinke by measure, out of measure, wherein the drunkard saith, doe merea-

fon,

fon, while as both his demand, and the others grant, is altogether reasonlesses. All these sorts are affected with this maladie, and with this visest vice diseased.

#### Part affetted.

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The part affected is that same, that is affected in guappeares to be but onely externall sacts and vices, yet the hid disease licth within, and have there roots within the heart, ow of the which they spring: As in the other object is meat, in this it is drinke, not that naturall, vulgar, or necessary drinke, that is brought forth to the vieo fman, without the art of man, but that which inebriates, whether it be wine, ale, beere, or such like: where the word wine is set downe, alone, it is to be taken synecdochically, for all fort of strong drinke.

Caufes

CVstome maketh dies disease contagious to many, voses eltera vatura: For custome bringeth idle super-suity to vrgent recessive. First the drunkard drinks for thirst, then for delight, at last or wantonnesse: and sinal-lie without measure, by an vasciable voluptuousnesse.

Ebrietas gemmata libidine surgit.

Imitation bewitcheth the weake minde, drawen so eafily by the fashion of the country, following the multitude to doe euill, and fashioning themselues like the world (which things are expressly forbidden) and solowing their well observed examples of Noah and Lot

Natural appetite

Mark 7.21,12,23

Cuftome.

Ouid.l. Metamor.

Exod.22.3.

ind

Drunkards,

Mai 56.12

Pro.23.20

I. Cor. 5.11 Egot, 5.11.

A graceles heart.

Excuses

1fai- 5 22 Eccle.10.17 Plutarch.

Hofea 2.15 Drunkenneffe not philicall. and fuch like, whereas the adulterer, murtherer, and Apostat, might as well defend themselves with examples of Danid and Peter.

One drunkard is the causer of another, saying; Come I will bring wine; and wee will fill our selnes with strong drinke, and to morrow shall be as this day, and much more aboundant. As the challenged drunkard doth alledge, that company caused him: who forced him with a so, a and, aut bibe and abi, whilst as they are expressely forbidden to keepe companie with drunkards and gluttons, and that thou shoulds have no fellowship, with the unfruitfull works of darknesse.

A gracelesse heart turning the grace of God into wantonnesse, and having the mind seeble and weake, sufferesh sensuality to reigne over reason and grace. Galat. 5. 23. Inde 19. compar. cum v. 12.16.18. A corrupt and vncomposed minde, 1. Pet. 4.2.3. & 2.10.12. Endued with a false opinion of pleasure. 2. Pet. 2.13. With foolishnesse. Epbe. 5.15.17.18.1. Thess. 5.7. And brutish and sencelesse blindnesse, like swine sed to the shambles.

And in speciall (in the drunkards more mad then foolish conceit ) they forge to themselves some dreamed excuses, thinking it lawfull to drinke as they lift; if so be they be not ouercome, and doe not confider that they are curfed, that are strong for strong drinke, or that drinke for drinks fake, or are too viuall at drinkings , who are (as Demosthenes faid to King Philip) Sponges, who want but a wide wombe to their wanton will, to excell the capacity of a Caske, who also in ouer. comming are ouercome. Some againe think that drinke is given of God, not onely for necessity, but also for delectation, thinking thereby they may exceed as they please. They confider not, that ftrong drinke was given to man to cheere, and not to oppresse the heart, and to praise God for, and not to offend him. Some doe pretend that drunkennesse is phisicall, wherein they foolishly

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lishly erre, esteeming the cause of a hundred sicknesses to be the medicine of one and the posson of the soule to be good phisickes for the body: no bodily Phisician will preserve it, no spiritual Phisician will allow it. Cum turpis est medicina sanari pudeat.

# Signes and Symptomes.

Arunkardis like a leech, that still sucketh and cannot be satisfied. His delight is in that wine that
answereth best to all the sine senses, according to the
word Costa: when nature faileth he runneth to art and
skill: to naturall corruption hee ioineth artissical impicty, when necessity is satisfied, insolency salts his appetite, he backs his drunkennesse with tobacco, that by
all the source dements, earth, water, aire, and fire, he may
be intoxicat.

Anger is a madmesse but short and vivoluntary: but this is both customable and voluntary, and an insatiable euill. Philoxomus wished a Cranes crag, and Melanthius a Swannes necked three cubies long, that they might by the longer space, enjoy the pleasure of their drinke, His life is vivoranarum, frogges loue to live in moorish places, he in pots, like sies. Jatha vinit, he liveth by sucking, wine is the mirror of the minde: He is like Bonosus who non ve vinat sed ut bibat natus est, was bornenot to live, but to drinke, said Aurelianus.

He drinks for delight, for company, for brauery, for contention, and for inflamed charity to ablent friends. His belly is his God. Phit. 3.19. And is vnfit for the feruice of that high God. He abuseth his creatures. Thameth himselfe, and is enabled to sinne, when he should mourne, he is merry, saying, to morrow we shall die. He drinks wise in boules, when he should be sorry for the affliction of Ioseph.

The character of a drunkard.

Senec. Epif. 82.
Ageld. 19 c.2. Note

Erafm.in simili

Bruf.L.I. c. 19, ex

1.Theff-5.17 Ifa: 22.12.13:

Amos 6.6

Plut, Apopb.

He can neither rule himselsenor others, wine doth banish his wit. The poore woman appealed from drunken King Philip, to sober King Philip. As drinke makes his body lighter, so also his minde and historique voluble: As that drunken inucigher against King Pyrrus said: we speake all this whereof we are accused, and was purposed to speake much more, had not our wine failed vs.

He is a disturber of peace, a denourer of good creaters.

He is a diffurber of peace, a denourer of good creatures, a corrupter of manners, a vermine to garners.

His wit, foot, and hand, goeth palfielike. His bellie burieth his drinke, his drinke burieth his wit. Quum abforbet winum, abforbetur a vino. He is swallowed up with wine. His least enemy may ouertake him: He is like a drunken Troiane.

Iunadunt wrbem, somno vinoque sepultam.
He disgraceth his profession, and disableth his calling, he stumbleth in judgemant: nothing is lest of a man but a shape, -he is like a beast in his gone understanding, and worse then a beast in his gone standing.

He is proud, furious, paffionate, vaine, foolish, quar-

relous,offensiue,a railer,a reueiler of secrets;

Arcanum demens detegit ebrietas.

And as it was written of drunken Timoereon.

Multa bibens & multa vorans mala multague dicens, fo the like may be faid of him. He scolleth, and scoldeth he plaieth the tyrant or the soole, the lion or the ape, his table is full of vometing, no place is cleare: what can be more filthy. Cui fator in ore, tremor in corpore: qui promit stulta, prodit occulta, cui mens alienatur: facies transformatur.

As in his complexion, fo is his fury divertified. The onely one funne melteth the flow, and hardneth the

falt,

Seu tu querelas, fine geris iocos, Seu rixam & infanos amores Seu facilem pia testa somanus.

Aug.Lde panit, 1 fas 28.7.

Virg. Æneid.1.2 15 ai 28.7.

Virg.de vm,&

Ifai 28.8. Inno. de vilitat. Conditions huma.

Horat.l 3 Carm.

He is vertiginous paralaticke with a brasell nose, inflamed face, and reeling eyes, flinking breath, flaggering legs, and stammering tong, fet at liberty resembling Bacebus his liber pater. It goeth like the fale of a windmill.

Facundi calices quem non fecere disertum, He sweareth, curleth, operta recludit, and is shamelesse. Multaebry faciunt, quibes fobry erubefcunt

Plasarch Sym. prob.l. I prob. I. Herat. I Epift. Senec. Epif. 82.

# Prognosticks.

THe drunkard is hardly cured, he finds his difeafe fo pleafant, and fuffers his malady to become habituall he regardeth not the work of the Lord neither confiders the works of his hands. He contemneth all corre- Pre. 33.35 Rions, they have fricken me fball be fay, but I was not ficke, they have beaten me, but I knew not, when I awoke, sberefore will I feeke it yet ftill.

Drunkennesse isflagitiorum omnium mater. The mother of all vices, Blandus demon, dulce venenum, fuane peccatum: quam,qui habet : feipfum non habet, quam qui fasit:peccatum non facit: fed totus eft peccatum. It is a fiaming feind, a fweet poifon, a pleafant finne: who bath it. harh not himselfe, who doth it, doth not finne: but is altogether finne. In drunkennesse Alexander killed his friend Clitus: for the which when he was fober againe. he attempted to kill himselfe. To whom is wee? to whom is forrow? to whom is strife? to whom is marmaring? to whom are wounds without cause? and to whom is the redneffe of the eyes? Albeit wine in the beginning goe downe pleasantly, in the end thereof it will bite like a serpent, and bart like a cockatrife. It bringeth forth venery. Nunquam ebrium putabo castum. I will neuer esteeme a drunken man to be chaft: Fina parant animos veneri. The ex-Hh a amples

The drunkards Ifas \$ 11.12,

Aug.ad fact, virg:

Pro.23,19,31, 32

H'eren, Omid. 1 de Art. Amand.

Gen. 9.32.
2,52m.2.13.
Asguft in Epift.
Bafil. Mag. 7 de er
bri.
Livet l. 1.6.5
Patric, de Rega.
1.6 tr. 1.6 ex lacet.
alex. ab. Alex. 1.3
6, 11.

Proper.l. r eleg. ult Xenopb.

Origen.bom.5.in

August.

Senec.Epift.59,

Macrob. Satura.

Pro.25.28, Habac,2,15 amples hereof are, the Sodomies. And as Danid thought to have done with Vriah. Ebrietas fomes libidinis, drunkennesse is the nourishment of lust.

He is to be punished, for that spontaneo servit demoni: He servet the divel willingly: By Pittaeus law he that doth evill in his drunkennesse, should be twife punished. By Solons law a drunken Prince should die. The Indians allowed a woman to kill a drunken King, and for her reward, to have his successor to her husband. The drunkard by Moses law is to bee stoned to death. Dent. 21.20.

The drunkard defaceth himfelfe.

Vino forma perit, vino corumpitur et as.

It besotteth the wit, as yong Cyrus gaue his answere to his grandfather Astiages why he refused to drinke wine because said he, I tooke it to be posson, for I have seen, it spoile men both of wit and sense. As it is said of Lot Ebrietas decepit, quem non decepit sodoma. Drunkennesse deceived him, whom whole Sodom could not deceive, Vinum lust atm dolosus: wine is a wille wrestler. Alexander omnium vistor, vino vistus est. Alexander the victor

It turneth strength to weaknesse, and health to sicknesse. Ebrietas vnius hore hilarem infaniam, longi temporis tedio pensat. Drunkennesse doth recompence the merry madnesse of one houre, with the wearisonnesse of long time Crebro ebry cito senescunt, of times drun-

kards growe foone old.

of all was ouercome of wine.

He deprineth himselfe of regeneration. Galla, 5:21.

Ro. 6, 76. And of Christ. Ro. 19.13. The spirit is quenched. Ephe. 5.18. The sless & body of sinne is strength-ned. 1. Pet. 2.11. And the soule is made like a City, broken downe, and without wals. He incurrent shame, the examples whereof is Lot, Nabal. Pouertie Pro. 21.17.

Iob 23.21. Famine lost 1.5. Wine in youth, turned to water in age.

He is exposed to all danger, and bath no skill to pre.

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uent any nor feele them for he shall be as one that fleepeth in the midft of the fear, and as he that fleepeth in the top of the maft. Lot was furprifed with drunkenneffe,it bringeth on sudden death : it soweth the feeds of deadly and heritable ficknesses. Plures perings crapula anam enfe. Moe perifh by furter then the fword. Eta and Bellhauzer were killed in their drunkenneffe. In end as Elan fold his birthright for a melle of pottage: fo the drunkard his grace and glories right, for a belly full of drinke : for the which he is excluded out of heauent So that, when that shall be fearefully accomplishod he may miferably fay with Lyfinia, thus, who when he was forced by Christ to yeeld himselfe vnto the Sy- Plut in Morral. thians, when he had drunken his cold water, faid Di bo. ni quam brenis voluptat is saufa, quantum depofui falicita. rem. O God for how fhort a pleafure haue I given ouer fo great a falicity? when with the rich glutton in his fiery torments, he shall not be pittied with one drop of cold water to quench his endlesse and vnquenchable thirft.

Pro. 23.34,35

Gen,19 35.

1 King. 16.0 1er.31.59 Dan.5.2.30 I.Cor.6.10. Gal 5.21

# Curation and remedies

I Tis hard to cure a man that is given to drunkennes. genewirhing our paries, arapi igwar It is difficile to fpeak to the belly, which bath no eares. It is folly to rebuke a drunken man.

Fertur equis auriga nee audit currens babenas.

The fitteft time to cure a drunkard, is when the drinke is gone out of him. To whom medicinal counsel would be deliuered as followeth.

The occasions would be eschewed, Lycurgue to cure the peoples drunkennesse, caused all the vines to be cut downe: but he had done bettet to haue caufed to make

Caution

Plut.in Cate;ma. 1 Sam, 25.36. 1,Sam, 25.37

Eschue occasions

a well in enery vineyard : and in enery cuppe to have marryed a Watrie nimph vpon fiery Baccus. Diegines. when hee was veged to drinke beyond measure, did caft the drinke downe on the ground : faying If I did drinke all this, Non tam liquorem, quam meipsum perderem. The company also of these that are thus diseased, would bee thus difeafed, would bee thus eschued : vna onis morbida inficit totum gregem.

Confider the de. formity of drunkards.

Eraf. 1.7 Apopth Pyshager, apud, Plutarch.l contra

Stoic. Ful.1.7 c.3

Spiritual ebricty

P[al.36 & 42.

I.Sam.I Acts 2.

The Lacedemonians scarred their children from drukeneffe, by flewing to them the deformity of their drunken flanes. The confideration of the filthy manners of drunkards, is a great prescruative to an honest heart. This was the remedy that Anacharfis vied . hauing ever before his eies the most filthy and vnfeemely manners of the intemperate. Call also frequently to minde, when thou art fober, thefe filthy things that thou half either faid or done, when thou wast drunken. Plate willed his disciples when they were drunk, to behold themselves in a mirrour; that they might the more deteff their owne maners.

If thou couldest fall into spirituall ebriety, wherein there is a wonderfull thirst for the fountaine of life : & wouldst replenish thy hart with the rivers of the was ter of life.

O falix et paucis nota voluptas.

In that case thou wouldst easily bridle thy selfe from that bodely, and more then beaftly drunkeneffe. This spirituall chriety, albeit it bescorned by the prophane, As may bee seene in the example of Hanna the mother of Samuel. And in the Apostles, yet let vs fatisfie our spirituall thirft.

Lati bibamus fobriam Ebrietatem Spiritus.

Ioyne herewithall prayer, hearing of the word, holy vse of the Lords supper: meditation of Gods love. of Christs death, and voion with vs, and how that our bodies are the temples of the holy spirit : and that God

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beholdeth vs as a judge, whose weath is strong, remembring alwaics vpon the last day of our life, and of the world

Looke to thy particular calling, that by no meanes thou differace it by druukennesse, nor hinder it, but rather dignific it by temperaney. To this purpose it is said, It is not for Kings, O Lemuell, it is not for Kings to drinke wine, nor for Princesstrong drinke, least hee drinke, and forget the decree, and change the indgement of the children of affliction. Consider allso thy christian calling, that thou art a child of the light, that shouldest walke in the light, and not a childe of darkenesse. That thy intention may be alwaies to walk housessly, as in the day; and not in drunkenesse: for the grace of God, that bringeth saluation varo all men, hath appeared, and teacheth vs to deny all vagodly and worldly susts: and to surrighteously, godlie, and temperantly in this present world.

Civill lawes well fet downe, but better executed, would be great helpes against this malady to correct it. At least the Persian lawe authorised by king Abashnerus was exceeding good to restraine some degrees of this impiety: which was, that none should compell an other to drinke work which was, that none should compell an other to drinke work with the same allows. That drink is most plefant that sufficeth a mans selfe. Plato his law was none allows, not to drinke to other, and the Spartans decree was

Vr bibat arbitrio, pocula quifque fim.

As drunkenness groweth by custome, so it sadeth by the consucrude of abstinence. Many of their owne accord have abstained from drinke, and all liquid things all their life time. I have seene many cured of a deadlies hidropsie, by continuall abstinence from all liquor, on till they were whole, they have consessed they found a great difficultie the first foure or flue daies, but these afterthey found it most easie: and professed that they could like all their daies without drinke. This may bee

Confider thy calling.

Pro.31-4,5

1. Thef. 5 5

Rom.13.13

Tir. 3,12.

Ciuill Lawes.

Efther.1.8

Customable

Zer-35 16 14 ..

Incline so fobrie

Herac.

1.Thef. 5.5.6.

Instruction in grace.

Phificall reme

Pier.val.l.10

Pier-val.1,42.

easily enterprised by a constant resolution and endeayour. As did the Rechebites in their constant abstinence from wine, at the comandement of one Ionadab

Consider that Sobriety, hilarity, and ebtiety are neer that thou maist be circumspect. When the drinke is in the cuppe, it is in thy power: when it is in thy body, thou art in the power of it: haber is iam, non habes, when thou drinkest thou vsest the wine as thou pleasest: but after thou hast drunken, it will handle thee as it pleaseth. Heerein thou art to be very wary. Sobriety, and ebriety are easily discerned: but it is hard to know to which of them hilarity inclineth, which is an easie entrie, yea a most slippery step to drunkenesse. It is best to incline to sobriety, Anima sicca sapientissima. Consider allso that God and nature have given thee the narrowest wombe, and the straitest throate above all living creatures, that thou maist scarse thereby to be most so ber.

Bee instructed in the grace of God Tit, 2. 11. 12. Watch for Christs second comming Lucz 1.24. Drinke as thou wert to drinke no more, Bee carefull to fill ther heart with grace Epbe. 5. 18. Heb. 13.9. Put on the Lord, Iesus Rom. 13.14 Gal. 5. 24. Be strong in the in innner man Epbe. 3.16. Let not thy table bee a snare to thee, Pfal. 69. 22. Replenish thy heart with the spirit, before thou fill it with drinkes: With spiritual gladuesse and a thankefull heart beginne thy drinking Ephe. 5. 18. 19. Tim. 1.4. Isell., 2.26. And in all thy actions respect Gods glory 1. Cor. 10.21.

As for these bodily helpes against drunkenesse, beecause they directly cure not the soule: they are more pertinent to be set downe, in the treatise of corporall medicine. As that liquor that the Ancients sound in the beast Orix the wilde goats in Africks, most wholsome against all thirst, desire, and delight of drinks. The Ameibist stone borne, is thought to cure ebriteis. And such like other externall and phiscall remedies.

CHAP.

#### CHAP XXX.

# Burning Luft.

I. Cor. 7.9. It is better to marrie, then to burne\_

His is a rooted tree, growing with many Specialls. many branches. Deflouring of virgins is caled Stuprii: the ordinary abuse of the same Concubine is called Concubinatus. which being once or feldome done, is

called fornication from the word fornix' a vault, wherein stewes vsed to be : and it is properly folute cum foluta: if it be commonly practifed, it is called fcortation, or whorehunting. Adultery is when one of the parties. or both are married : and it is Quali ad afterius thorum accessio. It is either fingle or double. Incestis, when as copulation is beetwixt parties, that are within the prohibited degrees of confanguinity or affinity. As for other forts of filthy luft, that are against nature, they are vnworthy to be named.

Burning luft, exceeding the limits of reason & grace is a brutish passion, which maketh men like fed borfes neying after their luft. Voluptates veneris inflamanto anime concupifcunt.

Some fuffer this inflaming luft to boile within them fome doe veter and put it foorth by feme fecret filth nes: some become fornicators only, and proceede

Description.

1e7.5.8 Cic.l.4 Tuf.queft. Degrees Gen. 18,9

Plu. in apoptb.

no further: as did Alexander, when they brought to him an other mans wife to bee abused: and knowing her to bee such an one, said to his servants, Reducite hanc ne adultery ansammihi prabeatis. Take this woma backe againe from me, least yee give me an occasion of adultery. Some goe further to adultery and incest in the highest degrees: making no difference neither of persons, nor degrees of sinne, that they may finish their bad voluptuousnesse.

#### Part affetted.

Concupiscible
ff ection
Plate \$4,4,6.28

He immeditate feate of burning luft, is in the con cupiscible affection. The seminary of it lyeth in the priuy members, Libidinislocus est circa membra ad boc primu conducentia. All the affections almost concurre in the forming and furthering of luft: feare, forrowe, ioy,anger,emulation,truft,doubt,diffruft,&e. conspire in one, but diverfly to kindle the sparkes, and increase the burning, till it come to a cleere flame. The generative pregnant spirits make an ebullition: which affects the sensible appetite, and imagination: both these aagaine doe affect and moue the minde to approue; and the heart to delight, and make choise of the filthy action, as if it were almost reall, and excellent good. The heart becommeth so imprisoned to lust, that no lawes, reason, conscience, feare, or honesty is able to bridle it.

#### Caufes.

ccasions of obiects togeather with circumstances of time and place, ftirre this passion. The woeman whose heart is as nets and snares, and her handes as bands : the finner shall be taken by her. Siebem looked on Dinah Gen, 34.3. And David on Bethfabe, and were both snared. Lacinious dauncing betweene men and woemen, with intifing gestures are the bellowes of luft. As alfo kiffing and embracing, proceeding from a polluted and impure heart, are inflaming fparkles to this gunpouder passion, Immodest apparrell lacinious ornaments, and naked breafts, are both fignes and caufes. Venenum attulit, fi fniffet, qui biberet. whofveuer doe bechaue themselves that way, they bring the venome with them if any were to drinke it. Beautifull faces, painted by nature or art, are like waies baltes. Ra ra enim concordia, forma at q pudicitia : Rara anis in terris nigrog, similima Cogno. Seldome is it found that beauty and shamefastnesse doe agree : and if they doe, it is like a rare birdon the earth, and as rare as a blacke Swanne.

The cuill examples of fortaine countries, more learned then their language, or other vertues, inflame the minde to this vanitie, as also these things following, to wit, mildenesse and dispensation of lawes eclessificke, and politicke. Tolleration of stewes publickly erected, where lurking bust is made open and the search shame thereof is connected vnto allewance and anowance. The papisticall leaven dispensing with this sault as a tricke of youth, and pardoning the same, by a little pennance after auricular consession. And entil words corrupting good manners. Togeather with vnchast com-

Occasions. Ec.7.28, Icr 3.3. Pro 17.13.6123. 27.26 2. Sam. 13.1

Pro.7.13

Pro 7 10

Hieroma

Euil examples & colleration.

1,Cor.15.33.Epbe. 4,26 et 5.5.4 Col.3

anv

Amatory potions

pany, which as a little leauen doth leauen the whole lumpe r. Cor. 5.6.

Amatory potions are vsed by some to stirre vp themselves, and others to a madnesse of love: to this effect
some have vsed filthy hipomanes: some doe vie intoxicat rings. As their diobolical deuises in the casting of
the knot to stay lust altogeather, toward some party;
so there are as vnhappy inventions to vndoe the knot
too farto others by inchanted drinkes, rings, charracters, words images, and such like.

Limus vt hic durescit, et hac vt cera liquescit Vno et eodem igni, sic noster Daphnis amore.

The which things were once more frequent amongst the Grecians and Lattines: and yet are vsed by some most peruerse. But who doth not evidently see that the dwell is the author of these things, which are condemned by most ancient and frequent samous lawes, and recorded by some ancient Doctors. Linia virum sum sum interfecit, quem nimis odit: Lucilla sum, quem nimis amanit: illa spontemisenit aconitum: Lucilla deceptasfuro em propinavit pro amorispoculo. This Lucilla the wise of Lucretius, the Poet propined out of her loue, a potion of loue to her beloued husband, to make him loue her the more: with the which hee was so demented, that he did put violent hands on himselse, of whom it was written

Hic qui philtra bibit, nimio g, insanus amore Mox ferro ocubuit, sie mentem amiscerat omnem.

God in his iust hatred, for contempt of himselfe, and his word. Amos 7. 16:17. \*punishing sinne by sinne, maketh this burning lust a b deepe pit of destruction, that hee with whom God is angry may fall therein: \*The sinner shall bee taken by the whorish woman. d Satan also that spirit of whoredome, dwelleth in the mindes of many. Hee is cunning: hee beginneth at little, and maketh it grow so great, that as a big fruit growen within a narrow mouthed glas, it cannot bee pulled out againe:

Virg.

Hier,iu Ruffinum,

Pleliti, in nut.

2Rom. 1,13.14. Hof.4.11,13 bPro. 22.14 ef 13

"Hof.54

Satan

hee maketh it both focustomable, habituall, and fo

Arong.

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The feminary of this malady is in the fecret and feminarie vessels, in the abundance and heat of the generative fpirits: fpecially in those whole temperaments are horand humid. The venome that stirreth the impreg- Idlenesse, nation and ebulition of their foirits com in by the cies. cares, and touching. They are ingendered by idlenelle, Pulninar fatana. Amor eft anima vacantis vaffie.

Queritur Egisthus quare fit factius adulter. In prompen canfaest defidiofus eras.

By too much fleepe and reft, as David role from his bed towards the cuening : and then hee looked and lufted after Vrias wife. And by firong feeding I fed them to the full ( faith the Lord ) and they committed adultery. Fullneffe of bread was one of the caules of Sodoms filthines and fall, bi

The ignorance of God captern many to be our com by this pation 1. The f.4.3,4,5. Hof . . 4. Tamura are take for venetious matters, because they arelo many foolifilignorances. Hipocriticall denotion benuming the conscience, encourageth the hart to whotedome wherby the adultereffe wipeth her month, and faith, I baue not committed iniquity. That inherent vimortified corruption of nature makethehe heart the laft & greateft founteine of this impurity : for every man is tempted, while be is drawne away by his owne consupifcence and intifede, Ex obtuntate permer fa fattach tibido, et dum fernitur libidini. falta off consucrado, et dans consucradins non refisitur,

fattaeft neceffisas. his chroate with the friende of his harlot. I that mighty King , f A Stia, did we are wor as appartel. and Ipan serongel' is har our. Wife Amenin was to be ungile and the same to thereme Chape note,

Heimsqueen I declare wrong Tes to an ery to while es be is fill avoil offending Code

Generatiue (pi rits to abudant. or hot or harpe:

Chrif [up Math.

Feeding. .Sam.11.11.

ler. 5.7.

Blindeneffe.

Pre. 30. 20

Apud, Ariflophin Nab. P10.7.14.

Natine corruptio 14.1.14 Gal, 5.19 Colss L. Pela 11. 2 Peta.12. Aug.l-confeff.

Beise

ig, assummal

#### Signes and Symptomes.

He is a foole

Cupid

Gen. 34.7 3 Sam. 13.12 Pro.7.23 Pro.6.32

Great fooles Senee Hip.

detheralising

Suctor

Plutareb

His conceits

TIE that is thus descafed, his hart is taken from him. Hofea A. II. Hee is foolish Pro. 7.7. and deftitute of vnderstanding. Both theword reason, an grace in choaked Pro.6.22. Luc. 8. 14. Venus is opionale afterler of hearts. The Poets wifely did hieroglaphicke Cu. pid to be a boy, because of imprindency maked for his inteligity, or that it cannot be bid; blinde, because of his ignorance: winged, for that it commeth and goeth with a flight : full of cares, that doe accompany ; with bow andarrowes to wound with much griefe : begotten of Vulcan and Venus for that he is of a hot and humide temperament (the libidinous temper) or according to Come inopia et copia filius. It is a great follie, and the party affected is like an Oxe led to the flanghter for the deffruction of his owne foule. And confequently hee cannot repent for that he is by this Circe made fo effeminate : yearather brutified.

By this monfter with many beades, Salomon the wifeft was beforted in his wifedome, vincit fanctos dira libido Samfon the ftrongeft was deunted to Dalilah, Her cules the overcommer of the monfter, is overcome by this monfter, and changed his clubbe and Lions skinne into the diftate and spindle. That prudent Lucius Vitellus imprudently and publickely anointed his throate with the spittle of his harlot. Sardonapalus that mighty King of Afria, did weare womas apparrel, and span amongst his harlots. Wife Antonius was so bewitched with Cleopatra: fo that wnam Cleopatram, et

fpiraret et lequeretur.

He imagineth he doth no wrong Pro. 30. 20. et 7.14. while as he is still, most offending God: and cormen

ting himselse with painefull and perplexeth passions hopes, seares, doubtings, delires, iclousie, and seares terrors of consciece. Appetetia plena anxietatie, satietas vero panitentia. Notte servet die anhelat.

He is either a secret or professe Balamit, Nicholitan, or Iesabalite. He desends his lust to be lawfull: or like a Papist, or-Pagan, light and veniall. Non off flagisium mibs crede, adolesceurulum scortari nea, potare, hee hideth it in secret Iob 24.15.16. He liketh well the shauelings

caucat, finon cafte, attamen caute.

He is like a pampered horse, neying after his neighbours wife: like adog, nothing regardings matrimoniall bed. Stollen waters he thinks sweete. He forget teth the couenant of God Pro 2.17. He playeth the part of a robber 1. Cor. 7.11. An idle sitter, a pratter, a buse body, and speaking things that are not convenient.

Lusting eies doe follow glancing faces, in all voluble motions, like the vnrestfull Magnes, till they be fixed ouer against the Pole. Aries observe collowintim organism, faid Diogines to one who fixed his citis won a filthy drab. Impudient occulus, impudient ordic of munitus. An unchast eie is the messenger of an unchast heart. He hath cies full of adultery, and looking (throughlust) he committeeth adultery.

Hec seedeth harlots, and, wasteth his substance i hee giveth his strength to women. Her is a devoted vastall to his devouring drab : her face, her smiles, her frownes, her threts, her words; archis heave, cofort, his tepeth, ship wracke, his songs : to come he wants no wings : to goe hee sindes himselfe in Irons: what can please, hee date attempt, like vnto Galleasius, dux Mannue, who at the fond request of his mistres did suddenly precipiate himselfe, and horse into the river: when desire, or delight are crossed, there is nothing for the lover buspresent death. Lucretia so love d Eurislus, that at his emounal from her, presently shee died. That noble youth in France, (Ex familia Alegrierum oriundus) gauenegli-

Boes.l.z de Confol Phil, Bern, de abel,

Res. 14 15.30 His excuses. Mitio apud Feren. in adelp. Act. 19

1 er.5.8 Deut. 13.18 Pro 9.17

1 Tim.5.11.13.

Hiscies

Ler.1.6 8

Pat. 2 24

Pro 31.3

His bondage

His ratheres Querfuendies,

His grife

Guerfit diet f.23

ently (yet louingly) to his Militis the Duke of Mantual daughter a poisoned Apple, whetewith he himfelfe was propined and feeing her in her last a gony thereby lying in her bo some presented her by death.

## Prognosticks.

The cafe.

Enfuing g car

1.Cor.6.18

Pro. 5.8.9

Maib.15.19.20

Mark 6, 2, Sam. 11 17 0 13.16 Gen 30.4

Rom, 1,23,27 Ges 34,7,4,5am<sup>c</sup> 13,22,13,14, & 11,14 This disease is a tree with many branches, and a net of many vices, the harder to be cured for that it is supported with so many passions. He that is thus diseased, he must snare some other, for he cannot performe his lust alone. He soweth his come in vacouth fields, and leasest nothing but chaste for his owne ground. He sinneth against his owne body, both abusing the out ward object (as in other sinnes) as his owne body (which is peculiar to this sinne) shamefully abusing the member of Christ, and making it the member of a whore, and connecting the holy spirits temple into a filthy stew, the defileth himselfe, and the whole land. Lenit, 18, 25, 27. He extinguisher hand sincation 1. These 4, 3.

This malady is the mother of much mischiefe, John the baptist. Wrid, diminon, and the Sichemits are killed. It bringeth on spirituall whoredome, and these coo are oft reciprocat. The examples whereof are Salomon. I. Kings 11. The Jewes Hosea 4 14. The Gentiles. The whore of Babilons cup of carnall fornication, allurethe the Kings and inhabitants of the earth to drinke of her cup of spirituall whoredome. It tends farre to Gods distributor, specially if it be within the bosome of the Clurch. As Ammons follie, and Danids adulterie: For he akes the members of Christ, and makes them the members of an harlot. He is like a sie drowned in honic, and sucketh poisson within the tast of sweetnes.

Impia sub dulcimelle venena latent.

The

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The delight that the whooremonger hath in his owne malady, brings on Gods wrath and judgements on himfelfe and the land. The bee desefts thofe that arcsoon much given to venery, because of their strong sauour which they smell in them : how much more doth God abhorre them, that favoureth fo much of the wifdome of the flesh , whooremongers and adulterers God shall judge, whereof 24000; were killed in frail Numb. 25. God shall be a witnesse betwirt the adulterer, and the wife of his youth: to be deceived by a woman; or to lie in walt at the neighbours doore , is a wickednes tobe condemned, anda fire which shall devoure to deftruction, and which flight root out all his increase. It shall deuoure all his substance. Pro.6.26. 2 20.7. Gods curse shall be on his estate. His bastards shall be for his great ruine, and firebrands to his house. He shall find a wound and diffeonor. And his reproch thal never be por aways

This burning last frenderhehe spirits and balforne of life, as the flaine doth wast the candle, whereupon foll loweth corruption of humors, rotting of the marrow, the joints acheth the hernes are refolued, the headis pained the gout increaseth, and oft times fas a nioft int punifhment ) there infueth that mifetable foourge of harlots Luci venereathe french pockes, saidid adam

The adultereffes husband or friend is firred to a rage of ieloufe or who will not spare in the day of venu geance Min dod not despile athiefe when heffdeleth to facifie hishubger but he udatered definite the history Sonle. The law of God sunisheth addhery by death To this purpole was appointed the extraordinary curled water for triall, Alcia a moralltaw a thatche adulterer Thould die, as may be feene by the example of Indah and gainst Thamar Of Abimetech, Gen. 20 1.7. Nebuchadnezer caufed the two adulterous prophets Zedekiah and Achab to be burnt, So was the law of Salerus the Prince of Cretone; a City in Greece as alfo Braco his lave, The geograph. 16. law of the twelve tables, and Lex Isling made by Anguis Rus

Godswrath intel E pbc- 4.3.6 . 28. Holes TA Tagich Leuita 8 ag a8 Iudg. 10. Tere.13.10. 25 1.3 Gen. 19. Numb. 15 9 Genia 4 Jude 20. And judgements Malachi 3.5.Hel 13.4. lere .5.7. Malachi 134. Isb 31 9 12: Hofes 4.10. Iob 24.18 Ludges 9.5:

Discases.

WANTE DILE SET

Bad temedics.

Death of body &

dans tell

Pro.6.30. 33. 4 Reuel 21.3 Lewit-10.10 Deut. 22,13 Numb.5.14.27

foure.

Gen. 38,24 Iere, 29, 37, 15

Lucianus Strab.

2.Sam.12. 11, 6 16,22.lob 31.9,10 fins Cafar amongst the Romans made it capitall, so was it amongst the Arabians. \* The Byptians curre their noses. The Germans scourged them with cudgels the row the Towne. Saluchus King of the Locronfis law pulled out both their eyes without mirrey: who to spare one of his adulterous sonnes eyes, and to keepe the law, pulled out one of his owne: when man doth falle in punishment, God vieth his law of requirall. As may appeare in the example of Danid.

#### Curation and remedies.

Bad remedies.

Difeafes.

Saran in vita per:

Plutarch.

Pic.6.30. 33 4

3 theilording

It wounds the

Winningly did the heathen Philicians, rip vp chis hid adifeate , which they never regarded , vntill they found is make the body languish Hipporntes obferied K. Perdicow in Atheonicall fickneffe, after long inquiry he perceived his pining away to flow from a spiritual diffrate of for the love he had so Phils his fathers concubine. He prescribed him to be cured by causing Phile to give Berdieds fame meeting. The like did Enafettenmuthe Philician with Antiochanguring his languishing ague through luft to Stratonich ... Salachus his fathers wife by couling the fathern the gint the wife to cin cehe fonds These two Philicians sured the bold which billed the foulers bad kind of chating. They had done better to have cured the luftifith, that the body might of its own accord become whole. Euil flould not have beene done that good might comethereof. IA Christian harb many batter waies to curethis passion as win him

Confider it is directly prohibited. Dem. 23. 19.1.
Con. 6.18. Heb. 12.16. It should not be once named amongst Christians. Epbe. 5.3: The committing of its
wounds the conscience, and brings on Gods wrath, and
allehe ewils set downeamongst the prognosticks. The

pennance

Hierowin Epift, ad

Salus

pennance of it is too deere of the pleasure; as Diogeness said. Non sme tanti penitere Cavendum of vulam quod dolore Curatur. That wound is to be eschewed that can not be cured, but with a salue of forrow and dolor. Aristotles counsell was, to behold pleasures. Non venientes sed abenness. Not as they come with pleasur, but as they goe with paine.

Nocet empta dolore voluptas.

A thousand pleasures are not so perfect as one of their torments; but how farre more exceedeth the torments of hell, where for one pleasure shall be a thousand torments, perfect, totall, and finall, esteemetherefore this so beastly a pleasure, to be at so high a rate, and shun the wares that are so decrely bought; Rocordatio ardoris gehenna ardorem excludis Inxuria. The remembrance of the burning in hell, quencheth the burning sust of luxuric.

Eschewall the occasions that doe infect the hears, with this maladie. Pro. 5.8 & 9 34.11. Let thy heart be chast, shun filthy company, and present intising objects.

I procul, of long as carpere pergenia.

Make a couenant with thy eyes, beware of solitarie places:

Loca fola nocent, loca fola caneto,
And flie all libidinous circumstances of person, time,
and place.

Vincitur at celeri sana libido suga.

Non licet intueri quod non licet conompissi. It is not lawafull to behold what we may not couetr Eschew lasciuious pictures, and bookes, filthy stage plaies, and all such

other enfnaring objects.

Confidenthe infelicity, and fædity that doe accom-

Felix, quem facient aliena pericular ancum Remarke the dolor, confumption, filthine ffe, flinck, cankers, venereous botches, feebleneffe; faint noffe; effernic natnes, infamy, and fecret terrors of conference, that

- 4

1.356.394

I fid de (ummo bono

Eschew occasions and opportunities

Iob 3 T.I

Anthol. Same Gre.

Confider the infelicity and filthines of this dileafer Querf. diet fuides

doth with many moe follow in a trine, after the heeles of burning luft : if it be fuffered to come to the hight. That beautifull and honourable Hyparia, famous because of her erudition and publick teaching, perceiving one of her disciples, for her love, languishing to the death, after many affajed remedics without effect, at laft thee devised a way to divert his imagination, with a filthy spectacle, shee joined these words I find quidem adamas adolescens nibil autem pulchrum: Raimundus Lullius that great Philician , fell in vehement luft with a most beautifull woman, he importuned her to appoint a diet as meeting shee displaied her breft, and made him see a large and profound vicerat canker in her pap, at the which filthy spectacle, he found a present remedy of his passion? He turned his lust into loue, & his loue into pittie, and yfed all meanes to reftore her to her health: The Poets did acknowledge this remedy to have fome force, which workerh by direction and drawing of the imagination to mislike the pleasantnesse of the obiect. because of some exceeding enill:

Bichew ebriety

leres 8.

and gluttony,

reversion in Cyropadia. Hunger, time, a halter.

Sobriery

Labour

Sape refer soum seelerata facta puella.

Vseall the remedies to cure ebriety and gluttony. Sine cerere & baccha friges venus. Diet the pampered horse. Either quench the fire, or take away the sewell. Vse that Pithagorick, Lacedemonian, or diet of the Spartan Kings Sobreetie and Exercise, of that stender diet that Cyrus did willingly vse. Crases the Theban prescribed with which with the cither present hunger, or length of time should quench this stame in any man: or eise he were sit onely for a rope: A remedy sauouring of a Cynicks cruelty, yet this it imports, that sobriety is the quencher of suff, as intemperancy is the seeder of it: Diligent labour in ones calling, diverts the minde from silthy objects, and ynableth it from such vanity.

Osia fi tollas periore cupidinis arcus.

Con

Contempragiacent & fine luce faces. Moderate fleepe and watchfulneffe are profitable herein, with a diligent care of the mind evpon ferious adoes.

Cedit amor rebus, res age tutus eris Marriage is a remedy against fornication. 1. Cor. 7.2.9, I.Tim. 5:14: Loue amongst married parties is a remedy against adultery, for he that efteemeth his wife to be to himselfe as a Louing Hind and a pleasant Roe, and is fatiffied with ber breafts, and delights in her love continuallie: ha will not delight in a strange woman, nor imbrace the bo-

Come of a stranger.

To be an Ennuche or gelded is a bridle of luft: Some are fo borne from their mothers belly : there be fome made fo by men : and fome which have gelded themselves for the Kingdome of Heaven: The former two haue that benefit to bee free of the practite of any luft : but the third is voluntary a speciall gift of God, springing from the fauing power of grace, and praise worthy before God: There are other phisicall remedies which are thought to bridle lust: As Agnus Castus : Ruta Viris costum, minnit, narcoticke, portualaca, nymphia; Semper viuum, lactuca. Castrat per naves camphoramares: Ptlebotomia, cituta emplastrata, lamina plumbra adhibitawhich all doe either exfictat, flupefie, or euacuat the spermaticke spirits, but what?they cure not the minde. it remaines apostemat in its owne impurity, it lacketh onely a new occasion, and a recent pregnant seminarie,

But the fureft and most infallible remedy to this malady is true mortification. Io. 33. Ro.S. 1.13.1. Pet. 3.11: & 4.1. Confidering that our bodies are the members of Christ. Set thy selfe alwaies in the prefence of God, as the scarcher of hearts. Beate downe thy body and bring it in Subsection. Ictis Tar entinus, Asbylus Crotoniates, Clitomachus, all three moft worthy wreftlers, led a moft continent lifein great abitinence from venery, that they might remaine the more able for Palefrick games, Eue

Mariage,

Pro.5.19.20

To be an eanuch to Gods kinge dome. Mab.19 13.

Physicall reme-

Mottification.

1, Cor. 6.15.

Volater. Plato. de repub. Plutarsb.L. 7. Qual. Con.7.

1,cer.9 24.25.

Modelty.

Feare of God,

ie man that proneth masteries, abstaineth from all things, and they doe it to obtaine a corruptible Crowne, and what? should we not abstaine far more, from prohibited lusts' for an uncorruptible? Modelty in heart, and flamefaltnesse in behauiour, in words, speech, lookes, filence, pure communication, and apparell, not onely doth keep the heart continent, but affraieth others to give an affault. It is hard to one both to lust and to feare at once, for feare expellethlust : there is no feare hath force in the heart, as the feare of God: This was Hieroglyphickly adumbrat by that great steepe deepnes, hard by the promontory Leuca, toward the temple of Apollo, which had that force, that who soener did leape into that deep, had the fury of flaming lust and love presently quenched, and themselves saued. So did Dencalion to quench his lust toward Pyrrha, and Cephalus for his lust toward Prerela. Their attempt was fear eful, whereby it was notified that feare and Care, studie or anxiety is are medie for luft. Vexatio dat intellectum. There is nothing more fure to bridle lust in the heart, then to fet the feare of God before thy eyes, and to walke in feare and trem. bling.

FINIS.



# A Table containing the principall things in this Booke.

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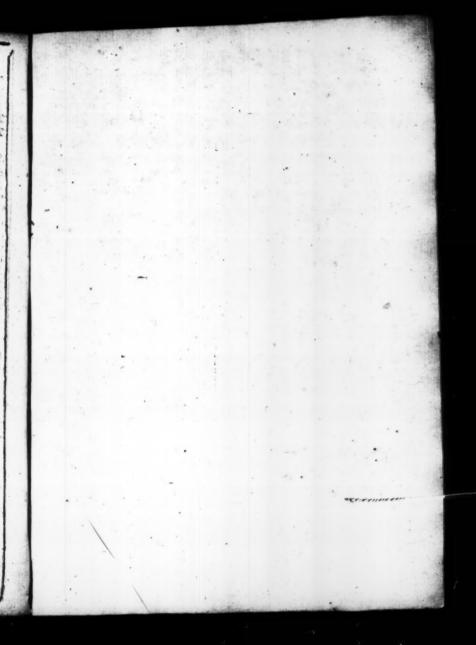
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Originall finne.

Originall finne and corruption, that common roote and impure feminary : That finning linne, and cause of all spirituall diseases. Euen that body of some, and death. whose venome and tincture, like a peltilent infection; hath spred it telfe, through the whole soule. And chiefely the minde.

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Vanitie of minde

The mindes naturall impotencie, fleshly wisedome. and foolish vanitie, confirmeth the native blindnesse, and maketh it to grow. And caufeth an acquired blindnes to follow, that the eye may be more then starke blinde, and almost incurable, we are not able of our felues, as of our selves to thinke any good, but our ability is of the Lord. And the natural man is not capable of the things of the spirit. The world by wisedome knew not God, in the wisedome of God. The wisdome of the flesh is enmitte against God, for it is not subject to the law neither can be. They become vaine in their thoughts. And the Gentiles walked in the vanitie of their

2.C07.3,5

mindes having their understanding darkened.

Rom. 1.21 Rom. 8,7 I.Cur.1,21.23 Rom. I,21 E; 60,4.17

1 Cor. 2, 14

Hardnesse of heart also procureth the malicious and wilfull blindnesse : and a farther degree of acquired ig. norance in these, that have their understanding darkned, & being strangers from the life of God, through the ignorace that is in them, because of the hardnes of their hearts.

Indutation

Many become blinde when fuliginous vapours doe arise from the lower parts of the body, and blinde the eyes. So lusts of the flesh, and their fumous and euaporating delights, ouercome the minde, that it cannot fee. And if it have already any sparke of light, it darkeneth it:as it is said of simple women laden with sinnes, and led with diner fe lusts, ever learning, and never comming to the

Epise. 4,18 114.6.10

knowledge of the trueth.

Lufts.

A dull and flacke shamefast carelesnesse, makes many to continew and grow in their ignorance. Multa [cienda nesciuntur : aut sciendi incuria: aut discendi desidia. aut, inquirendi verecundia: & quidem huiusmodi, ignorantia excusationem non habet. Manie things that should bee knowne, ate vnknowne, either by negligence

2.Cor.3,7

Carclefneffe. Bernin epift.

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sence to know, or fluggiffine fle to learne, or shameaftnesse to enquire, and surely such ignorance hath no excuse.

### Signes and Symptomes.

TE that is thus blinded, and ignorant of the true God hath either impiously no God, or superstitiously too many Gods. His heart is haughtie, and the viuall word of all his cogitations is, There is not a God. Or if he thinke more gravely on the matter, and acknowledgeth that there is a God, yet he denieth his prouidence, and prefence, and faith with his owneminde : God hath forgot, he hideth his face, he will not looke out, he will neuer Search. He hath toward God no loue, no feare, no trust; because he knoweth him not. He either like an Atheft neuer worships God, or else like the Atheneans, Ignoto Deo doethit ignorantly. As for godlinefle, he either denieth It, derideth it, or for gaine, docth counterfeit it. No man getteth a palfie hand through a blinded eye. But the blinded minde hath a palfie heart, and is fenfelesse of finne and wrath, and the deafe stroakes of a revenging conscience. His conscience euer fleeperh, or if it stirre, he hath fleshle songs enough to fing it asseepe againe. From the preludies of finnes, he commeth to a cultome thereof : that at last he cannot repent, nor change his morian skinne, nor cleanse his scopard spots. He is wise to doe ill, and ignorant to doe good.

Sensualicie is his soueraigne, reason is his slaue, religion is his drudge. If he professe, he knoweth God, his workes will denie him. He hath no Christian vertues. As godlinesse, temperance, patience. He is a selselouer, because he seeth no better thing to love.

In his prosperitie he thanketh fortune. In his mis or-

He is an Atheift.

P[4.10,4 & 14,1

Pfal. 16,11

Secure.

Epbe.4.18,19

Impenicent. ler. 13,23 ler. 4.22

Senfuall.

2 .Fet.1.6

Prefumptuous.

Mal. 3, 14. Ge 4.13

Incredulous
Pf1 10,6
Apoc. 18.7

Ier. 1 7,5

tune he curseth all, himselse and destinie, he is impatient or desperate. He thinketh of death and hell, either sencelessy like a beast, or desperately like a diuell. He thinketh that he hath skill enough, to make his owne fortune. He saith in his heart I shall not be moved. I six a Queene. He counteth the Gospell of the Kingdome but soolishnesse. He maketh slesh his arme. And his heart departeth from God.

### Prognosticles.

Enfuing euils & finnes.

Heb 9,7
1.The 4,5
Bern Sup Gant.
1er. 4,22 Gr9.3
1.Cor.15,3 4
Epbe.4,18
1.Pet.1.14

10.16,3 Ro.1,28

Betw.Sup.Cans 2.Tim.2,26 Mat.15,14

Gods plagues

Esa.5,13

Hosea 4,1,6

Esay 27, 11

2.Thes.1,8

D'Lindenesse of minde and ignorance of God, doeth Oprecipitat men into many daungerous finnes, And therefore finnes are called Ignorances, and lusts of ig. norance. Ignorantia dei consumatio omnis peccati, Y: it will make a man (as a foole) proceede from worfe to worle. From it springerh securitie and induration. The ig norant of God, ever fashioneth himselfe to the lusts of his ignorance, He will not spare to be a persecuter, yet he will count good of finne, because he knoweth not the father nor Christ. If he continue flubornely in this case. God will give him over to a reprobate sence. Wherein the naturall light of reason shalbe extinguished; or to a desperate minde. Ex dei ignorantia venit desperatio. He is in the diuels snare to doe his will, and doeth become madde in fin. Heccannot but fall into the ditch: and if the blinde leade him, they will both fall into the ditch.

This disease commonly bringeth on temporall plagues, causing destruction. It putteth a controucrite betwixt God and man. It with houldeth Gods mercy, & draweth on his sierce, wrath. When the Lord lesus shall shew himselfe from heaven, with his mightie Angels, in slaming sire, rendring vengeance unto them, that doe not know and the control of the con

God,

God, and which obey not wree the Gospel of our Lord Tesus Christ; which shall be punished with enertasting perdition, from the presence of the Lord, and from the glorie of his power.

#### Curation and remedies.

Ethat is ignorant is of an unfound minde; & the chiefe intention must be to open his blinded eies; but because some are ignorant both God, and of Christ, and the way of saluation in him. Some againe, know there is a God; but are ignorant of Christ and saluation. The first sort are Atheists; the second fort are Turkes, Iewes, Pagans, and a great part of these that will be called Christians.

With the first fort proceede, per librum natura; with the other also per librum seriptura. With the former proceede by principles knowne to the natural light of humane reason. And by a kinde of natural theologie; wherein, the Booke is the world; the Schoole is the light of nature; the Schooler is man, as he is a man. But with the other proceede with principles knowne to the light of faith, aboue (but not against) the light of reason, by a kinde of Supernatural Theologie: wherein the Booke is the Scriptures: The Schoole is the light of grace: The Disciple is a Christian man.

Of the light of nature some natural principles remaine (as hath beene said) in sese corruptissma, & inter
sese contembatissma. So that this natural light can
bring nothing to persection concerning mans selicity.

\*\*Transition\*\* & c. Neuertheles, \*\*Operation\*\* that that may
be knowne of God, he hath shewed it vinto them, that
he may be knowne by this natural theologic and light;

as alfo by the fight of the creatures. But he cannot bee

Chiefe intentio.

2.Tim, 2,26

Two forts of ig-

How to proceede with Atheilts.

Natural Theologie.

How to proceed with deniers of Christ. Supernaturall Theologie.

Light of nature is imperted.

Arift.in Metaph.

1.Cor.1.14 Rom,1,19

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God,

le is a Padagogue to lead vs to the light of grace.

knowne by this light and fight, as a father reconciled to man in Christ, which is onely got by the supernatu. rall light, fight and divine Theologie. By the natural we are led as by a pedagogue to know God, his god. head, goodnesse, wisdome, power, prouidence, some and ticles of our faith and ten commandements: and fo firly prepared to be taught by the supernaturall Theologie. Theu must vade stand, that the knowledge of God

is either meerely Naturall, Seripturall, or Spirituall.

Againe the maturall is either inbred, or acquired.

The inbred is engrateed naturally in the minds of all men, whereby, by principles naturally knowne, they may understand that there is a God Commbus enim inna. tum & in animo quasi in sulptum est effe Deos.

The acquired knowledge of God is gathered out of his work es and creatures as fo many Characters, and footsteps of the deitie; imprinted cuery where in cuery thing.

Cognitus ex opere aspectu nen cognitus ville. And againe another faith:

Prasentemá, refert qualibet berba deum.

Confider God not by fight, but by his workes : as there is not an herbe in the fielde but doth represent God: The heavens found out the glory of God, the greatnesse and brightnesse whereof infinuates to vs the power and glory of the worke-maifier : yea all the creatures refemble the maieltie of the Creator, as fo many Taciti laudatores & canori pracones. Aske now the beasts, they shall teach thee; and the fowles of the beauen, and they shall tell thee; or speake to the earth, and it shall show thee; or the fishes of the sea and they shall des clare unto thee: Who is ignorant of all these? but that the hand of the Lord bath made thefe. In whose hand is the Soule of enery lining thing, and the breath of all mankinde. The creatures are the booke of nature, as faid Antonim Eremita, who was found fault with for want of books; anfwe-

The knowledge of God is threefold\_ The naturall is twofold.

The inbred-Cic.lib. s.de nat, Deer.pag.,198. Theacquired.

Tertullianus.

P/a.19.1

Naz anzmus orat: 2. de Pajch fol.198 100 12,718,90-10

### Secondly, Blindneffe of minde.

inswered the Philosopher. My booke, ô Philosopher, who was symbor the nature of things created. In eis cum is sum of to racula Dei legere lices, est enim mibiliber in quo respagina lisera totidem; pagina sunt, Cælum, Aqus, Tera, litera sunt, Stella, pisces, et omnsa terrestria. Hinc o oni, Scio quioquid scio.

So that with thy inward light of nature, and the sutward confideration of the heavens: thou maiest assly come to one acquired knowledge of God, by

heir particulars following.

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Behold the firmament, the spheres, the planets, the flarres, their greatnesse, their brightnesse, their swiftnesse, their order, their courses, their sure motions and forcible effects: Clamat Calum Deo, tu me fecifii.

Behold the Sea, so bounded with the sand by the erpetuall decree that it cannot passe it, and though the vaues thereof rage, yet can they not premaile, though they

roare, yet can they not paffe ouer it?

Behold the earth, so firme, so re

Behold the earth, so firme, so round, so fruitfull, so great, yet resting on an vnsensible point; and hanging in the sire. So that speake to the earth, and it shall answer thee: There is a God.

Behold thy felfe, a little world; and in thy bodie the members, the harmony, fympathy, functions and vies.

And in thy foule, the faculties, their functions. Thou must fay, in God we line, we mone and have our being.

Behold in thy minde, the inbred principles and feminaries of all sciences and arts, differences of honefly and dishonefly: from which all lawes, conflictations of republicks; their propagation, defenses, and conferuation doe spring.

Behold the just punishment that commonly followeth euil doers, according to the circumstance of time,

place, person, instrument and manner.

Est profesto Dem qui, qua nos gerimm andieque,

Beholde the sting of conscience, even in those that

E 2 are

Niceph. 1,11, c.43 f. 690. es its pag. 108,

By the inbred is the acquired light by the condideration of the Firmament, Pfal. 74, 16, 4136.5, 41486 August in Pfal. 198. 10m.8 fol. 1737.

1775.21.22

Barth.

lob.11, 8

Thy body.

Thy fonle,

Sparkles of light,

Punishments of the wicked, ludg.1.7

Scings of con.

are when & immunes a pana. As in Alexander after the flaughter of Cliene : Nero after the killing of his mo. ther-

Harmony of the world.

Behold the order, progresse, and end of all causes the whole harmonic of the vniuerfe; where there areh many contraries. And fuch a harmony amongst them: Omnia ab uno, omnia ad unum

Predictions.

Behold the prediction of things future, the strange fignes and wonders that hath fallen out with their

uents: proclaiming a higher power.

This appeareth by the fimilitude of a ship.

If thou behold a rigg'd and well-appareled shippe in the sea comming to her haven port, and faire before the winde : wilt thou not soone conclude, there is Gouernour within it that guides it : euen fo, likewife maiest thou fay, beholding this faire vniuerse with a his ornaments, and continual motions; that there is a inward and supreame mouer.

Aknock.

If thou looke to an horologe, the one wrest is moo ued by the next wheele, that againe is moued by and ther wheele, and that yet by another till he come to the pace. And then thou must conclude, that a Crafts-ma formed it and made all to moue, and he himselfe ynmo ued.

Thy felfe.

If thou confider thy felfe, how thy veines from the lyuer ferueth for nourishment. Thy nerues from the braine, serueth for moung thy arteries from the heart ferning for thy life, wherein perceine a spirit, and be that a pulle, which for thy life thou canft not flay. Mark the wonders of thy braine, of thy heart and other noble parts, Abfym ipfetibies ?

Doth not the tree that thy eye feeth, lead thy minde to the roote, vnder the earth vnfeene ? Doth not a Ri ner lead thy thoughts to the head, and first springs therof? And should not the Creatures lead thy minde to

the Creator ?

If thou enter into India, and in fome new-found part there spie a Cottage ; wilt thou not say here are

Atree.

An Indian cottage.

the footsteps of men. And who seeth not the footsteps of God through all the world? How excellent is thy name through all the world.

It is a faire and feemly thing, when a man with his inward light of the minde, and the ontward light of the world is drawen to God. But it is a prepofterous way, by the diuels hand to be led forward. As that prefident in Cilicia, in Atheift, when he asked of his Idol an answer to his feeled up question: beleeved there was a God, because their was a divell.

Goe through the corners of the world, search out all ages, behold all kingdomes; yea the very dennes and caues of the most barbarous, wherever man was. This vniversall consent was found amongst them; quod Deus est: This is written and read in all the climates; this is ingraved and invered in man. New-found lands and people, though they be without king, and law, and house and cloathes; yet are never found without some knowledge of the God-head. It is so naturall to man to know the author of life, and cause of nature: All antiquitie applandes to this. The Indian Brachmanes: the Persian magi Pythagoras and Plato: and all the most auncient Poets. Orphous, Homerus, Hesiodus, Pherecydes, Theognis &c be ginever at Inpiter.

That auntient Egyptian Trismegistus, calleth God; Patrem mundi creatorem principium, gloriam, naturam, sinem necessitatem, aclum omnium potentiarum potentiam omniu actuum solum sanctis solum saternitatis Dominii, aternitati plam vnicii mundi auctore vnicii & vniuer suminnominatii & quouis nomine prestantionem: denigi hune solum laudari, solum vocari, solum sacrificio placari vult. The father of the world, the Creator tie beginning, the glory, the nature, the end, the necessificio, the act of all powers, the power of allacts, the only holy, the only inbred, the only eternall, and Lord of e ernnie, eternitie it selfe, the onely author of the world: That only and vniuersall innominat and aboue

F[41.8,1

It is a wrong way
to know Godby
the diucl.

Tlutarch.in tral?. de defec. oracul.

Confent of all,

The testimony of

Of Trifmegiftus. In famand.c. 2, 3 4.5,6.9,10,11,13 Item in Afelep.c. 1.6,7,11

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6. et 7.
Of Pythagoras
Citat a cicer. Plutarchelem.cyrillo.
Of Plato.
Plato in coift. 13.

One God ac-

ad Dienifium.

Mornens tap. 3

The Geiles had not this knowledge from the lewes,

God is seene and bleffed in his workes,

Pfa. 103. 2

The schoole of nature both three forts of Scholiais

eueriename. To conclude, he is only to be praised, only to be called vpon, and only to be pleased by factifices. And againe, vnum statumus Deum, vnum vnitatum omnium qua suntradicem. Pythagoras sayth, Deue est vnus totus in toro animatiovniuers: God is one allin all, the life of the vniuerse. Plato sayth, Cum serio scribe ordior epistolam ab vno Deo, cum secus apluribus. When I write in carnest, I begin my epistle at the one God, when otherwises I begin at many gods. Hee called God, to or And all other things to me orge also every a case se se natum.

Whereas the Paganes had many gods, the learned did not in heart acknowledge them: but onely to please the people, and the King. As it is say d of Plate on the people, and the King. As it is say d of Plate on the oes vita functional domones deorum nomen ementition after to to have many gods, is to have one God: for the gods of the Gentiles, they were either nobles being dead, or divels taking on them fally the name of gods.

or elfe they were flarres.

Whereas it may bee faid, that the Gentiles had the knowledge of God from the Hebrues. The answere is The Iewes spread not abroad their misteries of religion amongst the Insidels. 2. The Ethnickes mocked at the Iewish religion.

Wherefore say with Hermes; Domine contemplate egote in its qua sursum, an in its qua deorsum? Creastionnia, nec est alind universa has natura, quam image to Lord shall I contemplate thee in things aboue, or it things belowe? Thou hast created all things, and this universall nature is nothing else, but thy Image. But to ther say with David: Blessey the Lord all ye his worker and let my soule blesse the Lord.

The schoole of the creatures containeth three forts of schollars. 1. Carnall Epicures wallowing sensually amongst the creatures: feeding themselves like beasts, and are filled with vanitie. 2. Curious heads busied in

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the dark and troublesome questions: and are filled with varietie. 3. Spirituall Christians vsing the creatures as if they vsed them not, and are filled with verity. Bee thou of this third fort that doth both see God, and enion him best in the creatures: because of their light both of nature, and of grace; and can more sensibly perceive, then the Oratour could declaime saving: Commoda quibus veimur, lucem qua fruimur, spiritu quem ducimus a Denobis daries impertirividemu. The benefits that we vse, the light that we enioy, and the spirit that we breath, we see they are given and imparted to vs of God.

This natura!! knowledge of God, teacheth only in generall, that there is a God. But who he is, and how he should bee worshipped: it expoundeth not: Yet this kinde of knowledge is graunted to men, to draw them to a farther & a better search for God. As Paul said, As I passed by and beheld your denotions, I found an alter wherein was written vnto the vnknowne God, whom ye then ignorantly worship, him shew I untoyon God that made the world and all things that are therein, & That they should seeke the Lord, if so be they might have groped after him, and found him &c. for we are also his generation.

So the creatures shewe vs there is a God: and a God to be fought for, and a God to be found to saluation: not in his creatures. But 1. in his Church by externall vocation. In Inrie land God is well knowne. Maniepeo ple shall come to seeke the Lord in Ierusalem. &c. And shall take hold of the skirt of him that is a Iewe, and say we will goe with you: for we have heard that God is with you. So God did ever set his Church as a cleere burning and shi ning lamp in some eminent and perspicuous kingdom, or monarchie. In his word, by illumination and revelation of that my frerie now manifested. 2. In his Christ the lively character of God and engraved forme of his person, by participation.

Againe this naturall knowledge is graunted to men:

Epicares. Philosophers. Christians.

Cic.pro. rofe. Am.

Nature teacheth only, that God is a but not what lie is.

AA.17.23 10 29

Yet to be fought,

Not in his creau.es: but in his
Church,
Pfal76
Zechar.8,12:23

In his word Rom In his Christ Heb. 1, 3

Light of nature adets to God: or leave h meas cu'able. Rom. 1,18,21

August 1.3 de fym. adcatecb.tom.9.f. 1121.

Scriptural know. ledge of God.

Nature onely reuealeth God. Scripture both reueale:h him and offereth him to vs in Christ, Ma1.11.27

1. Cor. 2, 6 10.5.19 Ro. 8,21 Ro.10,14 AG, 26,18 Ro. 2,20 Scriptural knowledge is common to the wicked.

Enb. 5,8 2 Pet. 1,9 that who foeuer neglecteth, and contemneth this manu. Ter duction and pedagogie of the world; and will not beatly moued to feeke God, might be least inexcufable. Beindh cause they ran not to seeke him, when they might have done : but also the little parcell of knowledge they had They with helde it in unrighteoninesse, and did not gleri. fie him as God. Alundus, in credulos fua quadam voce con uincit. The world with it one kinde of voice, conuin ceth the incredulous?

Man by his onely light of nature could never dreamentu of the Scripturall knowledge of God, whereof no linis the! ment could be found amongst all the creatures: for how creation to could be found amongst all the creatures: for how creation through the wole world God is proclaimed vo which to vs, as God in his creatures; yet he is not onely reuealed him that way (and farre more cleerely) in the Scriptures:bulle allo declared to be a God in his Christ, to mans saluation mus So that both Gods workes and his word are two booke and whereby he is made manifest to man. But this is the pro len rogative of the Scriptures, that whatfoever thing we for know of God in the creatures, we know that fame of wa him in the Scriptures, and farre more : and this alfo a Ho boue all; that we have him so cleerely revealed and of the fered to vs as a father in Christ. No man knoweth the for but the father, neither can any know the father, but the sonne, and be to whom the sonne will reneale him. This scripturall knowledge is obteined by searching th Scriptures : and by the helpe of a guide or Preacher. T open the blinded eyes. It is that proposes The presses A form of knowledge and is common, eucn to many of the wicked. And whereas there is no more in a man, except onely Naturall and Scripturall knowledge : He may be come a thining lampe, but not a burning cole Hee may inlighten others, but not inflame himfelfe; He man discouer to others their inward flumber deadnesse dan neffe, and har ineffe. And he himfelfe abiding within and in the deepe of his foule. Darkeneffe in abftract, of darkenede ittelfe ;and is pueace, one that feeth no

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### Secondly, Blindneffe of minde.

manu. Tree off. This knowledge is but very generall: and is ot beanely but a pedagogie and manuduction to a more holy

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than The spirituall knowledge of God is that with a dorsal y had be the spirit of reuelation. And works y tanes spirituall understanding gleri. wifedome and nuinteres, yethe feeth thefe same things more and better hen by the scriptures. His inlightned eyes doe see super-

eamenaturalltrueth, more deepely then the fimple letter of linia de scripture can direct him. This is wrought by the fehow eretillumination of the Spirit. And by that Anointing d va which he hath received and dwelleth in him : it teacheth ealed him of all things, and it is true, and not lying. But this, s:bu he is made truely 3008 8 arrives taught of God, And is ation ruely acquainted with the misteries of saluation: and oke noweth also the dimensions thereof, as the breadth, pro length, depth and height. He hath a glorious and comwe fortable transforming fight of Gods face. His light e of makes him both a shining lampe, and a burning cole: to a He is both at once enlightned and inflamed. Hee ded of Termines indiciously and fincerely in all marters of confor science: He doth althings with a gracious conveyance of the finglenesse, and finceritie of heart, in all circumstances This to Gods glory and will: his owne weale, and the good of the others. In perplexities he hath the brauest resolutions. In afflictioshe maketh the rightelt vie out of the greateft enils, drawing the greatest good. And in the exercises of grace, he knoweth the fitteft feafon, and vieth the greatest care and endeauour. He is wife in that which is good, and simple as concerning enill.

If therefore, thou that wert once darkeneffe, and borne blinde with a double (yea manifolde) vaile couering thy minde:wouldest have thy darknesse lightned; and thy selfe made a childe of the light : Not neglecting the natural meanes, nor scripturali fearch and meditation. Strive in praier and all manner of supplication. That God may

Spiritual know ledge of God. Epb. 1,17 Collos 1,9

I Ic.2,27

Col. 1,13 Pfal 4 1, Cor.3,13 Tbil.I Botton 1,Pfal.

Pfal.119,99

Ro-16,19

Prajer! Epbe. 5,8 2. Cer. 3,13 P[al.18,28 1.7 be 5,6

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#### Secondly, Blindneffe of minde.

el.3,14,18

Epb.1,17,18,19

Epb.3,18,19

give thee a minde to know him, who is true. Beg and but the hands of that Amen, that faithfull and true withe the beginning of the creatures of God, a portion of eye falue, and annoint thine eyes therewith, that the majeft fee; and haue that Spirituall light (the true co nisance of a chosen childe) vncessantly pray. That: God of our Lord Iefus Christ, the father of glory, mi give unto you the spirit of wisdome, and revelation, throw the knowledge of him. That the eyes of your understand may be lightned, that ye may know what the hope is of calling, and what the riches of his glorious inheritance in the Saints, and what is the exceeding greatnesse of power toward us, which beleeve according to the morks of bis mightie power. As also ye may be able to comprehe with all Saints, what is the breadth, and length, and dep and height: And to know the love of Christ, which passe knowledge, that yes may be filled with all fulneffe God.

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#### CHAP. IV.

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### Madnesse of minde.

ind . Tim. 3.9. Their madnesse shalbe euident vnto all men.

Pet 2.16. The beasts forbad the Prophets madneffe.

He minde is like a vessell that can never

Ecclef.9,3

be empty : if it bee not filled withthe heauenly knowledge of our sclues, and of God(the two fountaines of true wildome and felicity:)It is repleate with ftrange menting imaginations and conceits from which there beth flow the inundations of all wickednesse and vice, or there is no ill that can be either thought or wrought, berit mult needes bee afcribed to this difeafe of madneffe and folly. Stultitia morbus eft animi. As thefe higheft troupes of impieties of the Gentiles against God and sature, did spring from a Mad and foolish heart, and of his that men are vnwise. The Gallathians falling away did flow from their foolishnes. The dumbe beafts forbad the rophers madneffe. And all the wickedneffe of men in heir last daies and perillous times begin at their mad-

reffe. And are nothing else but the symptomes there-This is not like that madnesse, that proceedes of the bodies diftemper, and to be cured by natural Phylicke,

Senec, de benef. 1.7.016. Ru.1, 21,000. Tis.3.3 Gal 3.1 3.P#1.2.16 1.Tim.3,1.09

nor

Marke 5,2

Ge1.65 5 8,21 Maib. 15 19

Opinion is ei. ther true or falle good or enill True and good. False and good. Palle and euill.

Opinion falle & evil is madneife, and it is either. Pro-6,18

Simple.

nor it is not like that Korybanticke furie of the Vell Priefts as if they were in an extale or Tarantut, (ling with that Lizzard-like beafts, furious in their do dauncing. Noritis not like the rage of thefe Dem acks or possessed by an vncleane spirit that Cha cured.

Bit this is that acquired impure and immediat q mity of the minde whereby through the forgery and ime nations of mans owne heart, which are not onely en and that continually : Hee runneth headfire gly to endleffe ruin. If they that runge into fires, waters, dec and dangers to the hazard of their body bee effeen furious. Much more are they to bee effeemed mad that wilfully precipitate themselves into endleiled gers.

The first and immediate worke of this madnesse minde (before that any farther euil can come of it )is imagined opinion proceeding of the minde illuded the imagination: which the diferied thinke to be be true and good, when as in the meane time, it is in it fel

both false, and euill.

For opinion as it is euer infirme and vacertaine it owne nature; fo in regard of the object it is true falle : And in respect of the effect and end, it is goods enill, wiscorfoolish. Although opinion were never falle, if it tend to no euill, it is the leffe foolish, and lef to be regarded. A man to count his blacke wife fair for makes him louing : To count himselfe worse then her maketh him humble: To account all things for the be which procureth peace to himselfe : His opinion ma be falle, but not very foolish; such opinions and im ginations are not to be cured. But if opinion be bot falle, and rend to ill effects and ends; to the offences himselfe, of others or of God, and are the imagination of Wiskedenterprises: then it is foolish, mad, and tob cured.

Herein, some men are simply corrupted by them

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hes or deceived by others, having for mindes like e admitting any stampe : Columba farna a foolish e. Some againe are of a felfe conceit adalan wifer in ir owne conceit; then seanen men that can render a rea-. The heart flattereth in festet, and the mouth doeth e the hand. Having ther minds filled with a complat, ouerweaning opinion; and excludeth all opportuie of better information. Like a vessell full of ill lior, addmitteth no better: and some are so braine fick t they goe plaine mad in their opinion : and not onthrough an enfeebling of the minde, as the two former : but through an alienation, depravation, and perbation thereof : with furie, rage, and beaftlike vnionablenesse; will thinke, reason, debate; conclude posterously, falfly and toolishly with themselves; alis never fo great euils thould enfue? As was Balaams dreffe faifly imputed to Panl. They who are thus dif-Med, are like the raging wanes of the fea, forming out their the Shame.

Some are subject to audacious remerity, in defending their embraced imagined opinions: condemning and rejecting all as false, which they understand not, like not, they have a good opinion of themselves. f this fort are Hereticks, Sophists, Pedents; finding. or rather thinking with themselves, they have a speciall mint of the spirit : and know more then the common ort. And so take vp an enraged folly, to reiest all opiions, and fayings but their owne.

Some are Subject to a divelish Subtilty like vinto " E- 1 48.13.10 mas the forcerer : Inuenters of euill. Ofthis forcare rch-bereticks denifers of new opinions, and foolish vnodly fashions. Schismatickes, of whose owne beaine commeth new in-bred opinions : which they moft per maciously keepe with themselves, as oracles,

Some are subject to a peftilent humor; ever thirfting for a way, and a vent to their owne inuincible, and oblinate opinion, infecting others, that they may erre

s. Pet. 1, 10 Hofea 7,11 2. Pet,1,10 Press, 7 Ro.13, 16 Pro. 16, 16 106.31,27

1 Pet 1,16 48,26, 4 Iud. 13

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Rev. 3, 15, 20

### Madneffe of minde

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with them, Nemo fibi tantum erat. So matried to b owne opinions ( as politiue and affirmative dogman they would have all the world ruled with their law and evrannically would have all subject to the see of their fayings. Whose words do fret like a canker de uing others. And prinily bring min damnable berefies. is that Doltrine of dinels. Learning and deepenes Sathan.

1,Tim, 1, 17 Mat. 34.34 1. Tim.4, 1. Ren. 2

#### Part affected.

Imagination, Mind.

Gal 6.3

THe partaffeded is chiefly the imagination, their

mediate feate of opinion : and confequently, mind, that here is flauishly subied to phantafie, and ceiued by the owne imagination. If any man feem to bi felfe, that he is somewhat, when he is nothing, he deceine

himselfe in his imagination.

Caufes.

God deferts.

Zom.1,28

2, The [.s.11 12 3.Cor.4:4

Epbe. 1.1 Satan feduceth.

Any are left to themselves to follow the swing of our Liheir owne corruption. God neither reftraine nor renueth them; yea on some hee so reuengeth him the felfe, that because they so farre difhonored him : he de linereth them up to a reprobate minde to doe thefe thing that are not convenient. And because they would not beleeue : God Shall fend them frong delusions that the might beleeve lies. As the God of this world blinde fet the minds of the infidels : So, bee worketh effectually is the the absidren of disobedience, enticing, helping, and furthe ring them to deuise their wickednesse. Hee

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Hee prouoked Danid to his ambitions and pretuous imaginations to number the people, as ward hee confessed saying; I have done very foo-. Hee filled the heart of Ananias, that hee conceiais lying, and sacrilegious forgerie. Hee entred inidus, and caused him to contriue treason against his t. The spirits of error teaching the doctrine of diand Satans deepnesse.

Want of teaching and instruction, or esseneuill causing a sworne, obstinate, prejudicate preuentinos imagination; wherewith the minde is made mad. It is as if they were wounded in the head: if lear, in the ioined (which pussets by ) it bringeth with it teatry, presumption and sometimes armes to defend anticipated opinion. Learning is a staffe that each cannot handle: being ill handled, it maketh weake sicke spirits more soolish, but polisheth the naturall, and ean good spirit. The weake spirit is like a weak to make for strong meate, a weake arme for a strong he, and causeth (when learning meeteth withit) Pe-

Imitation of publick vse and custome, receiued surfition, and examples. The oyes of a foole are in the oners of the world. The great beaten way doth easily acciue, it hath great shewe of good, that is approued by all. We follow examples with emulation, because of our popular facility and vulgar infirmity. The first impression being once gotten, encreasing and fastening on the minder by the multitude of beleeuers, witnesses, teres and authorities, he sufferest himselfe As a cloud to be carried about with the winde, or with a tempest. Insaints is patrocinium insanientium of turba.

The braines diftemper, moist fost and groffe, caueth popular foolish simplicity, and brutishnesse. But if he distemper be hot and drie, it causeth an audacious & vicious soolishnes: the one is fire, the other is water. If

1.Cbron.21,1.8; All.5.3

1.Tim.4.1 Revel.2.24

VVant of instru-

Courr wifd.

Ill examples, Ier. 10.3 Pro. 17, 24

A distempered braine. Pro. 26, 16,

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Mars.1.10 Paffions. 2.Pet.3.9

Eccle [.7,9

Complacencie.

Pro.12.15. 4.15

Corruption,

Til. 1. 15,

1. Cer 2. 14

Rom. 8, 7

6 Gen. 8, 21

6 Mat. 15, 19

Icre. 17, 9

Epb. 4, 17 Rö, 1, 21

1. Cer 3, 30

2. Tim. 3, 8

4. 3. 13 10

therewithit be tinctured with any euil quality, their

Abderitana pettora plebis habes.

Paffionate and viplent affection, corrupted w prejudice to the judgement, enforceth it to the thing fired, or defigned. And maketh a man mad, if hee contradicted. Oppression maketh a wife-man mad. ! mifinterprets all things, makes all to frite his on Hee meintaineth ill causes, followeth defignes. lufts, and flattereth ill perfons. He partially ouer ull his owne minde ( alreadie tainted and preoccupa with particular prejudices ) and lackerh indifference judgement. He maketh himfelfe imag native opinio tine, effeeming both himselfe and others more, by outward goods of fortune, then by the inward of ture, vertue, or grace. He confidereth all things mon their frew then fubitance and looketh to them, and keth them in their painted faces and falle ends.

When he fetteth himselse in himselse, hee conceived of himselse, and thinkes no man comparable himselse, and his owne imagination. Caring to be his owne credit, profit, and pleasure to his owne do and measuring of others by his owne foot. He come ueth a high conceit of his own selse conceit. He score to go the common or even road. He affects singular or fensuality, and breedeth a man opinion and fond in gination, wherein he greatly delighteth. The way of foole is right in his owne eyes. And so lishnesse is a ion him.

The minde is naturally impure, so that even by the childhood, it doth nothing but imagine wicked imaginatio is strong, reason weak, the coscience is she ping: the affections are so insolent: and the senses such solicitours: That the poore vaine minde is easy more & more corrupted: mrapped in error, and made not in the owne folly. It this acquired corruption and (a it doth oft in a childe of the dane) from yulgar corruption

### Madnesse of minde:

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to the gall of bitternesse, and bond of iniquitie, It will make the madnesse the greater : and will produce the more furious thoughts, so that the mad minde will become full of all subtiltie and mischiefe.

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461.8,23

Al.3,10

### Signes and Symptomes.

CTrange are the fignes and symptomes of this madnes Dand foolifhnesse: according as are the kindes and degrees of impieties ioined therewith. The wicked in their Atheisme thinke alwaies there is no God, The oole hath faid in his heart there is no God. He thinketh now should God know? can he judge? God hideth way his face, and will neuer fee, and the Lord shall not ce : faying, who feeth vs? who knoweth vs? God hath forgotten, he hideth his face, and he shall not see, he do. eth neither good nor euill.

Paganisme holdeth a plurality of the deitie. Turcisme houldeth an vnity in the deitie, but denieth the trinitie. Indaifme affirmeth both the deitie and trinity, but fecludes Christ. Papisme acknowledgeth both dierie and trinitie, but in the meane time exalts it selfe aboue all that is called God, or is worthipped. Machanelisme thinkes piety but pollicy. He fayeth depart from vs, we will not the knowledge of thy waies, who is the Al. mighty that we should serue him? we will not walke in thy waies. It is a vaine thing to worthip God, what

profit shall I have if I pray vnto God?

The Epicure faieth I shall have peace though I walke in the flubbornenesse of my heart. He bleffeth himselfe in finne. He putteth farre away the cuill day, and approcheth to the feat of iniquitie. He walkes after his lusts, and sayeth, where is the promise of his comming. He saieth in his heart I shall neuer be moued, nor be in danger: Atheime.

Pfal.10,4 Pfal, 14, 1 106.22,12,23 P(sl.94.7 E/a.29,19 Pfal.10,13

Paganisme.

Iudai me. Papifine. 2.7 bef. 2,4

Machauelifme. lob 21 .14,15 Icr. 6.16

Epicurifine D:at. 29.19,10 P/41.10,3 AM61,6,4 2, Pet 3,4

P(al.10,6

Pfel.30.6

Lut 12,19

ler.2,35 Revel.3,17 ler.8.6

Prefumption. Luk.18,12 Ip.16.2 E(gy.14,13 Zepb.3,15 Remel.18.7 Daniel.3,15 Expd. 5 2 2,Tbef. 3.4

Diffruft; P[al,31,21] P[al,116,21] P[a,78,19,10] Iob.16,9 P[al.77 7] VVickedneffs. E[a,56,4,5]

10b.1 5,35 Pfal.7,14

Foolighnesse.

Pro-17

Pro-15,12612,15

610,13613,16

614,9624-7.9

danger: Because ye haue said, wee haue made a coue nant with death, and with hell wee are at agreement though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made salshood our refuge and vnder vanity are we hid. And in my prosperity I said I shall neuer be moued And I will say to my soule, soule thou hast much goods laid vp for many yeeres: live at ease, eate, drinke, and take thy passime I am guilt lesse, surely his wrath shall turne from me. I am rich am neede nothing. What have I done.

The presumptuous saith, I thanke thee that I amnot as other men are, or as this Publican. Who so ever killed you, shall thinke that he doeth God good service. I was ascend into heaven, and exalt my throne above the standard there is none beside mee. I sat as Queene and am no widdow, and shall see no mourning. Who is the God that can deliver you out of my hand? Who is the Lord that I should heare his voice and let I srael god with the exalts himselfe above all that is called God or wor shapped?

The distrussfull saith, I said in mine hast, I am cast out of thy sight I said in my feare all men are liers. Can Got in prouide a table for vs in the wildernesse? can hee gime on bread and slesh for his people? God hateth me. Had be

God forgotten to be mercifull?

Hereupon followeth the deuifing and conceiuing a all finnes. They conceiue mischiese, and bring forth imquity. They hatch cockatrice egs, and weave the spiden web. They conceiue mischiese, and bring forth vanity. And their bellie hath prepared deceit. He travelleth with wickednesse: he hath conceiued mischiese, but shal bring fourthalie.

They are made fooles, & despise instruction, they think they holde the trueth in their sleeues. They love then foolishnesse. Their waies are right in their owne eyes, and it is passime to them to doe wickedly. They makes mocke of sin, Wisedome is hid from them. Their wick-

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d thought is a finne. Staltitia multis affectibus & faniffi. is subdita eft. Their heart is at their left hand, they feede emselues with dreames, their chaunce is the winde, ey catchat a shadow, they weary themselves, and a oate at the last is the hire of their daies worke. Then ey loath themselves. Omnie stultitia laborat fastidio i. Their life is neuer setled. Senleitia femper incipit inere.

Senes . Epift. 36 Eccle.19-3

3 Sam.13,15 S'mec. Epift. 10 Senec. Ep.fl.13

### Prognostickes:

He whole world almost is made mad, with furious imagination, and madneffe of minde: wherein it listhe eth.liueth, and dieth. It is a lwift riuer, that carrieth all got with it. Prosuperi quantum mortalia pettora caca, nottis Wot babent. The fpiritteftifieth that in the latter times fome Ball gine beede to doltrines of dinels.

From it proceedes all mischife, confusions, disorders, God Inordinate passions and croubles. Refisting of the trueth, gim ambition, concupifcence, obstinacie, presumption, nonon, hypocrific, contempt of God and of his word:imenetency, multitude of religions, superfficion, idolatry, im loaganisme, epicurisme. The most generall and fearefull den l'eogitations, and alterations of Churches, kingdomes, nity armies, battels and murthers.

It makes much euill arise oft times from light, ridiring Peulous and vaine conceited imaginations and opinions: witnesse the warres of Troy, and Greece, Of Sylla and Marins, Cafar and Pompey. Angustas and Antonisas. The Poets fignifie as much, when they fer all Greece and Afia on fire for an Aple. Imagination many times maketh the accident touch more nor the principall the circumstance more then the cause or subiect. The robe of Cafar

Vniverfallficknes

1.7im.4.1

Enfuing cuils, 3,Tim.3,9

Rifing vron light grounds.

Charrwild.

A'care danges

Cic.4.Tuful. B.Toomas. Pro.26,12

Plagues. Esay 5,21

Pro.1,32 Gregor in moral, eb,bab,eift.8,cant, qui ca. Pro.3,55 Pro.10,14 & 18.7 Eccle.5,3 Luk.13,20 a,Sam.17,33 Mat 25 Cafar troubled Rome more nor his death.

This dieafe fo long as it reigneth in a man it maken all admonitions, inflructions and corrections ineffects all. Omnes feulsi in faniune, pertinucia qui errant, non fun facile curabiles. If a man be wifein his owne conceit, then is more bope of a foole nor of him. The almightie well un regard them. They shall prevaile no longer, for the madnesse shall bee made evident to all men. Woe was them that are wise in their owneeyes, and prudent in the owns fight, Ease and pro sperity flateth the foole. Quicuna stultus est in culpa, erit sapiens in pana, fooles shall inher dishonour though they be exalted: The month of the foole present destruction, and his lips are a snare for his soule. Ga delighteth not in fooles. O foole, this night will they fetch way thy foule from thee : God turned the wisedome Achitophell to foolishnesse, the foolish virgins weren cluded.

#### Curation & Remedies.

Instruction in the tructh.

2,Tim.3,15

Epbe, 6 4
Pro.22, 5
Shan vulgar fenfuall opinions,
Pro.30, 32

The fowing of the seedes of grace in the mindes of the youth, that they may be nurshed in the faithbe carefull instruction and holy education serveth mucto shun this madnesse. Thus was Timothy prevented be Lois and Cunnince having learned the holy scriptures can infant. When they come to more maturity, they mube nurtured in religion. And (if neede be) exercised be correction, folly is bound in the heart of a childe, but the rod of teaching will drive it away from him. Tead a childe in the trade of his way, and when he is old he will not depart from it.

If thou hast beene foolish in lifting thy selfe up, and thou hast thought wickedly, lay thy cand upon thy mould. And hereafter bo not caried with the streams and swife

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iner of generall madnesse. Follow not the senses, or worlds furie. Regard not their applause, although reeined without contradiction. Respect not moreenfullity or vtility, then pietie or veritie : accorling to the worlds cultome. Setle not thy felfe in ommon conceits, and be not praoccupated by a pubicke and vulgar embracement of folly, received with ppplause and delectation of sence. Suspect whatsoeuer pleaseth, and is approued by the people. Whatsoeu r hou feeft the world esteeme most of, esteeme thou the effe of it Quis placere potest populo cui placet virtus? Who an please the people, it he be pleased with vertue. Saiens non it qua popului, sed vt sydera mundi contrarium ter intendent. The wife man goeth not whether the people goe: but like the worlds flarres, they walke a contrary course. Disburden thy minde of fleshly and popular imaginatios. Trauellers choose nor the fairest & trimmest waies, but the neerest, though mirie & vneuen.

Make thy selfe firme and constant, bee of a quicke cleere spirit, strong, solide, and firme judgement. Examine all things that occurre: feeke the causes, motiues, natures, ends, even to the roote. Be of the schole of Sotrates and Plate, modest, sober, stayed, considering more the verity and realty of things, then the superficiall vtility. Set thy minde at liberty, and take on a noble mag nifiche vniuerfality. Remember there are a thousand lies, for one trueth: and a thousand imagined opinions, of one thing : whereof one, is onely true. Bufie thy reafon in iu Iging and trying the trucft. Thinke thy felfe emptie enough to receive knowledge enough. Suspect a nouell opinion of yntructh. And because it falleth out (not seldome) that the trueth is scattered into sundrie and diverse branches of contrary opinions, through ignorance vehemently intended, like a little moulten gould confused amongest the ruines of aburnt house: which must be searched out from heapes of much superfluous ashes. Thou must therefore take the more paines,

F 3

Charronswifd.

Be folide in indgement, by trying the trueth

Charrons wifd.

Ground thy religion, onely on the Scriptures, 2.Tim.3,15,16,17 
4,23,4 
Rev-l.1,5 
R0 12,3 
15,4 
116,5,39,4 
6,17

Paith

Pre.3.5,6,7

Other helpes Heb.4,12.3. Co.14 15 2 Cot. 10,5 Pfal, 20 18 Phil.4.8 Pfal. 119,55.97 98,5.9 A# 8.22 1.Tbcf.5,23 Pro.14,22 Pro.15,26 Ephe 4,28 Pro.4,23 Iob. ; 1,1 Pfa,119 1. Thef. 5 . 19 Pfal.25.2

in the fearch of it : and endeuour much skill in fig.

As for matters of religion and faluation : count all opinions vaine, and reiect them : and holde thee one. ly with the Scriptures, which are one'y, Able to make a man wife to faluation. And that onely and true testificat of that faithfull witnesse; Presume not to under. Stand abone that which is meete to understand. Search the Scriptures. Vbi spiritus testatur, scriptura contestatur, ec elefia subtestagur. Where the spirit testifieth, the ferin tures contestifieth, and the Church undertestifieth. The Scripture should be deere to vs, because it is A tali & ta lis, that is from fuch a one as God : and fuch like in felfe; conteining such excellent things. Concerning the which, Sit fides rationis fepulchrum > Noli intelligere v credas sed crede ut intelligas: fidei merces est intelecius. Le faith be the sepulcher of reason, vnderstand not that the maift beleeue, but beleeue that thou maieft vnderstand for the revenew of faith is understanding. Trust in the Lord with all thine heart, and leane not into thine owne wil dome. In all thy wases acknowledge him, and he shall direct thy waies Be not wise in thine owne eyes : but feare the Lord anddepart from enill. Vie the word diligently, to call down thy mad imaginations, and establish thy thought by counsell, Meditate on God himselfe, on his worker on his word, on thy owne waics. Imprint his feare into thy heart, whereby thou maiest have that wisdome from aboue, both begunne in thee, and finished, and that thy madnesse may be thereby fully cured,

Praier availeth much herein, both that thy base euill thoughts may be pardoned: And that in times comming they may be prevented: confidering alwaies that they doe erre that imagine euil, and the thoughts of the wicked are an abomination to the Lord. Craus to be renued in the spirit of your minde.

Guard thy heart about all: Make a couenant with thy fences: Quench not the spirit: Life p thy heart to Go!

Draw

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Draw neere to him : Haue thy conversation in heaen: Esteeme all things losse; yea to bee drosse and ing in regard of Chrift: He that hath in himselfe this pre, purifieth himselfe, as God is pure.

The confideration of death availeth much herein xamples hereof is Achab: and Ninine. The confideraon also of the last judgement. Achab and Ninene at he hearing of death & deftruction changed their madeffe, and fubmitted themselves to God. Paul thought the fittelt physicke for Felix madnesse ro dispute bere him of the judgement to come : which made him emble.

14.4,8 Pbil.3,10 Phil. 3,8 10.1,2 Deut, 22,19 King. 21,27 Ionah . 3,5,6 Eccle. 11,9 12. 24,26

#### CHAP. V.

### Euill heart of incredulitie.

Heb. 3. 12. Take heed of the euill heart of increaulitie.



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Neredulity, is not only a simple want, or a privation of faith, but therewithall a peruerse disposition , whereby we are unfit to thinke a good thought, we are vaine in our thoughts, and are ready to account the wisdome of Godbut foolish-

reffe our wisdome being exmity aginst God : whereto hewe the greatnesse thereof the Apostle vieth the ab-Bract words foolishne fe, and enmity.

Incredulitie, when a man either beleeueth not the trueth of the promises of grace ingeneral (" 300) or elfe, rall. belee-

Incredulity is a peruerle dispoli tion.

2. Cor.3,8 Fobe 4.17 Ro.8,6,7

Incredulity gene.